

# The CLERGY REVIEW

NEW SERIES

VOL. XXIX No. 3

MARCH 1948

## THE CRISIS IN INTERNATIONAL RELATIONS

IT is a good thing sometimes to step back from the political and international scene and to attempt to view the whole picture in broad outline. As we learn from day to day of the fighting, the struggles and the international complications, our attention tends to be focused on events and spectacular incidents rather than on the change taking place in the broad current of ideas. It is some part of the merit of Professor H. A. Smith's little book that he considers the present problems of international law in their historical setting.<sup>1</sup> His book consists of the text of five lectures originally delivered at the University of Istanbul in November 1946, somewhat expanded by the addition of two further chapters. As one would expect from the author, a good deal of the technical side of the book is concerned with maritime problems of international law: neutrality, contraband, blockade and similar questions. But in four of the chapters he is more directly concerned with the great principles and problems of international relationships.

Although the ideal of unity was one of the great guiding principles of mediaeval civilization, it is a mistake to think of the Europe of the Middle Ages as being under a single unified control and government. There were, in fact, enormous numbers of independent or semi-independent groups, possibly 2000 or more, each under the government of an independent authority, and with territory, in many cases, treated as the private property of the individual ruler. Titles to state territory and therefore to political authority, just like the titles to privately owned land, depended on marriage, sale, gift, succession and inheritance. A ruler could in extreme cases mortgage part of his possessions. As Professor Smith points out, it was in this way that the Orkney and Shetland Islands, which played such

<sup>1</sup> *The Crisis in the Law of Nations*, by H. A. Smith, D.C.L. (Oxon). Crown 8vo. Pp. 102. (Stevens & Sons. 7s. 6d.)

a great part in the naval history of two world wars, were transferred from Norwegian to Scottish ownership in the fifteenth century, because a Scandinavian king was unable to find the money to pay for his daughter's dowry.

The men of the Middle Ages dealt with their international problems as they arose. In the main a solution was possible because the rulers engaged in the dispute accepted the general principles of Roman law and the moral authority of the Catholic faith. Arbitration was possible and appeal could be made to ecclesiastical authority, and even to the Pope in person, as representing the authoritative interpretation of the moral law.

Professor Smith argues that in spite of the disruption of the sixteenth century and the vast changes which took place as the result of exploration and settlement in the new continents, the essential principles of this system, as modified by the Dutch jurist Grotius, continued to be accepted. In his view Grotius reduced the mediaeval system to its final and most perfect form and in so doing laid the foundations of modern international law. The reason he gives for this is that during the seventeenth and eighteenth centuries there was no fundamental change in the conception of the nature and functions of the state. "If we ask ourselves why it is that the mediaeval and Grotian system of law continued to maintain its authority throughout a long period of vast expansion and great political upheavals, the answer is that these developments were not accompanied by any great change in basic ideas as to the nature of the state itself or as to the general principles of international conduct. Political controversies might be fierce and their consequences might be revolutionary, but they were usually concerned with the distribution of power within a state, not with the nature and functions of the state itself." The trouble began, he insists, with a change in the conception of the powers of a belligerent state with regard to control of the sea and the right of search, but it was not until the war of 1914 that the decisive rupture came. The introduction of indiscriminate submarine warfare by the Germans, and the policy of reprisals adopted by the Allies, represented, in fact, an abandonment of the conception of law in relation to war at sea. Neither side could rightly justify itself. The development of the submarine and the

torpedo was no reason for violating fundamental principles of law. On the other hand the doctrine of reprisals and the principle that the violation of law by one side permits violation by the other was destructive of the whole idea of legal conduct in warfare.

After 1918 an attempt was made to re-establish a code of rules relating to war at sea and particularly to submarine warfare.

In 1939 this legal code, described by Professor Smith as "this unreal and fictitious structure", was swept away. Indiscriminate sinkings and unqualified reprisals became the rule. "As time went on the increasing disregard by the enemy of traditional rules compelled the Allies also to adopt an increasingly drastic policy. Enormous areas of the high seas were taken under Allied military control, and neutral commerce was in effect compelled to operate under Allied direction. All enemy ships were liable to be sunk at sight and the traditional distinction between warships and merchant vessels was in substance abandoned. It was also abandoned with regard to our own ships. Every ship of every kind was in effect put into war service and armed to take its part in the war. Every movement of every ship, every cargo imported or exported, was directed by the government with the single purpose of achieving victory in war.

"We have now therefore," declares Professor Smith, "to face the fact that we have broken completely with the past. That we live now in a world vastly different from that of the pre-war text-books of international law, and that if we hope to build constructively for the future we must take account of these fundamental changes." He goes on to show that the changes are indeed fundamental and that they involve far more than an attitude of mind with regard to naval warfare. We have seen in the twentieth century the growth of a conception of the state, its functions and powers, which is completely at variance with the earlier conception. Both the Russian and the German systems aimed at a world government under a single authority, the domination of all peoples by a world power and hence inevitably the setting up of a world tyranny. In this view the state, whether the Bolshevik or the Nazi state,

was in no way subject to the law but became itself the maker of law. This conception, Professor Smith urges, is completely at variance with the classic idea of the law of nations. That idea on which a law that is truly international was based began with the principle that the world is, in fact, divided into a number of independent states and that the law governing their relations rests not upon a superior authority imposing its will upon them but upon their free consent. "In the last chapter of his great work Grotius summed up the whole problem when he said that in the last resort the law of nations rested upon good faith. If independent governments can be trusted to keep their solemnly pledged word and to honour their engagements, both in the letter and in the spirit, nothing more is needed. If this is lacking nothing whatever can save us from war and anarchy."

Here in fact is the crux of the whole problem. Is it possible to work out a system by which nations or their governments can be trusted to keep their word and to honour their engagements? On this point Professor Smith has little to offer. He frankly admits that the problem is not one of jurisprudence but of morals. The lawyer may erect his system but he cannot give it life. And yet without some vivifying principle even the most elaborate system will remain dead and useless. Today as international conferences more and more obviously break down, this truth is driven home more insistently. "Somehow or other," Professor Smith writes on the last page of his book, "men must be persuaded, if not of the truth of the Christian religion, at least of a Divine order, a natural law, a common standard above the human level by reference to which all human conduct can be judged. Idolatry, which is the worship of things made by man, must be destroyed and this takes various forms. It may be the belief that happiness can be achieved by the use of machines and the multiplication of possessions, or it may be the belief that there is no authority higher than those human organizations which we call 'states'.

"In a word, the world cannot be saved except by a common faith. At this point it will be obvious that the mere lawyer has reached the limit of what he can usefully say."

Here then is the opportunity for the moralist and the



theologian. The problem of international law, and, in fact, the problem of all law, has its root in the question of order and obedience. In the Middle Ages the universal authority of the Church provided a simple and direct means of making clear to men both the order of the world and the basis of authority in temporal as well as in spiritual matters. It meant, in fact, the declaration of a recognized code of moral law, which bound men not only in their private lives but also in their public relations. The attack on the Church in the sixteenth century deprived a great part of mankind of this guidance and authority. For a time the state and state interest became the basis for a code of international morals. Professor Smith is scarcely correct in holding that the conception of international law consecrated by Grotius represents the final and most perfect expression of the mediaeval system. It may be true that the outlook of the mediaeval writers was restricted to the states of Europe and had no conception of the vast world beyond the oceans. And it is possible to think of their view of the world as both simple and primitive. Yet they differed fundamentally from Grotius in their recognition that human society is an organic whole, that human relationships are based on the needs of human nature and that authority comes ultimately not from agreement or contract but from the author of nature Himself. This is the point at which there is a radical break with the past, far more important than the question of the rules which govern war at sea, or problems of contraband or blockade. The Grotian system, and the conception of international law to which it gives rise, are based on the notion of free contract and consent. But the contractual theory, giving to each state an initial independence and binding it to international relations only in so far as it has accepted its responsibilities, cuts away the ground on which a truly coherent system in the international order may be erected. It means, as Dr Figgis once said, making international law a matter of schoolboy honour or good form. Or else it means the recognition that right is might and the acceptance of power politics. In fact the international struggle since the sixteenth century, dignified by the name of balance of power, has been based on this jockeying for position and assessing the possibilities of success if recourse

must be made to force. Treaties have been negotiated on considerations of self-protection and self-interest. And as soon as the problem became sufficiently disturbed recourse to arms and the arbitrament of war became inevitable.

What Pope Leo XIII wrote of civil authority in general applies equally to authority in the international order. "Those who would place the origin of civil society in a free contract are obliged to make contract also the foundation of civil authority. They maintain that each individual has yielded up some of his rights, and that all have freely placed themselves under the power of one in whom are vested all their individual rights. But those who argue thus are in great and manifest error. Men are not born to live in solitude. Apart from any decision they may take, it is their natural condition to live in community. The supposed contract, moreover, is an illusion and a myth; and, in any case, would never have been able to give to civil authority that degree of force, dignity, and solidity which the public good and the welfare of the citizen demand. Authority will have that prestige and dignity only when it is admitted that its source is the dignity and holiness of God."<sup>1</sup>

This, then, is the great question for today. Is it possible to bring men to recognition of God's authority in public and international affairs? Is it possible to convince them that the moral law must be followed in every activity of human life? Attempts have been made to emphasize the natural law, not in the semi-scientific conception which existed in the eighteenth century, but in terms of the divine reason and the divine purpose governing creation and the world. It may be possible to win some acceptance for this teaching among men who are not Catholics nor even Christians, but a theory of natural law by itself will not contain the sanctions or the motives which will inspire the ordinary man and perhaps particularly the ordinary politician to observe that law. Human society without the Divine revelation, without the teaching of Christ and the help and guidance of the Church, remains inadequate to achieve order, stability and peace.

It is of course quite true that religion must make its claim to the acceptance of man in its own right. His first duty is to

<sup>1</sup> Encyclical *Diuturnum Illud*, June 1881.

worship God and to serve him as He wishes to be served. It would be a mistake to distort values and to make religion the handmaid or servant of international law or human peace. But at the same time it is important to emphasize that peace cannot be permanent or stable unless its foundations are fixed in the recognition of God and God's authority. Professor Smith insists that the world cannot be saved except by a "common faith". Perhaps in that expression he has said more than he himself realizes. His words imply that there must be a return to the Catholic faith which made the original unity of Europe. With that faith and the possibility of establishing international institutions and even an international court about which the Holy Father has already written so much, there might be the possibility of saving Europe and the world from anarchy and destruction. Whatever may be the outcome, it is a sobering thought for all of us, and particularly for the clergy, to realize the potentialities which are in our possession at the present time. Perhaps the process of disintegration of European society which began at the Reformation is destined to continue to its tragic conclusion. Perhaps, on the other hand, the vitality of Catholicism may yet avert the disaster. It is not too much to say that in the present generation the issue will be decided.

ANDREW BECK, A.A.

---

## A CATHOLIC APPROACH TO POLITICS

IT may seem strange that the only political organization sponsored by Catholics in this country that may have had the semblance of a Party has had the support of only a few, and the strong disapproval of many, of their co-religionists. Distributism, proclaimed by Belloc and G. K. Chesterton as the solution of our social evils, has had few adherents outside Catholic circles, and has been regarded by most outside observers as the basis of a "Catholic" movement.

But Chesterton was emphatic that he had no intention of forming a Party. "Practical politics are necessary," he said, "but they are in a sense narrow, and by themselves they do tend to split the world up into small sects. Only dogma is sufficiently universal to include us all."<sup>1</sup> Chesterton's main object was to enunciate social doctrine, and the Distributist League, which he founded, claimed that its function was the dissemination of ideas. Chesterton did not think that Distributism as such would save England, but that salvation would come from the adoption of Distributist principles.

But the great weakness of Distributism has always been that its tenets have never been clearly defined. The man in the street could legitimately object that, except for broad outlines, he did not know what particular lines of policy the Movement advocated. And when he sought further enlightenment he would find that Distributists differed amongst themselves as to what they taught. There is the famous controversy on machinery: as to whether it should be allowed in a community which might have accepted Distributism. There were other points of dispute: foreign policy, for instance; there are today differences of opinion amongst some, who still claim allegiance to the theory, on the function of State social services and the rightful place of agriculture in the nation's economy.

With his customary sense of paradox, Chesterton saw in these differences a basic unity. Maisie Ward quotes from an article he wrote in 1932: "Men who really have common convictions tend to break up. It is only those who have no convictions who always hang together. . . . Roughly the position is that there is a moderate body which regards extremists as visionary; a more extreme body which regards moderates as ineffective; and lastly a catastrophic simplification in the social scene, which makes the simple enthusiast seem more fitted to the simple disaster."

No doubt there is much truth in this. But the humility of Chesterton made him overlook, or perhaps evade, the other truth that the tendency to differences makes a leader essential. Chesterton was outstanding enough in personality to lead his followers; but then again leadership rather implies the exist-

<sup>1</sup> Quoted in *Gilbert Keith Chesterton*. By Maisie Ward. (Sheed and Ward.)

ence of a Party, which it was not his purpose to provide. The truth is that Chesterton, to whom Distributists naturally looked for decisions on disputed points, was not knowledgeable enough to decide them.

He himself admitted his ignorance of detailed economics. But the problems set to be solved were economic problems. Chesterton was bewildered by finance, and left to other members of his group the working out of financial details of proposed reforms. But because, no doubt, of his failure to understand what might be involved in them, he was unable to give authoritative approval to any particular financial policy. And since social reform must always hinge on finance, there was the basic weakness in Distributism that it had no declared financial policy.

The knowledgeable political enthusiast was quick to notice this. He had the right to ask how the advocated reforms were to be effected in terms of money. He might find the statement of principles attractive, but could hardly be expected to take them seriously so long as no attempt was made to translate them into economic realities. The recognized political Parties, on the other hand, were as definite in their financial proposals as they were in other parts of their programme. They either insisted that "orthodox" methods should be allowed to stand, or at the other extreme, offered to create a revolutionary financial order. We may say in fact that Parties and political movements are stamped by their attitude towards finance. The Distributist position remained uncertain; and so could not enter into competition.

There has also been the tendency to dub as Fascist any Movement that is not ostensibly Conservative, Liberal, Socialist, or Communist. That this did not happen to Distributism so much as it might have done in G. K. Chesterton's time is due, doubtless, to the fact that his own opinions were well known. It is far more likely to happen today, when the Fascist "bogey" is exploited to the utmost by those political agitators who see no middle course between Capitalism and Socialism or Communism. It must be remembered also that the Communists are fond of calling all their opponents "Fascists". The advocacy of the Guild system, which is implicit in the

Distributist theory, tends to become associated in muddled or badly-informed minds with the suppression of the Trade Unions by the dictators.

But now that we can view Fascism in its proper perspective, we see that its underlying principles differ little from those of Communism. Mussolini claimed that his was a corporate State, but so, for that matter, is the Soviet. His tolerance of the Church did not make for the formation of a Christian corporativism, but was rather the cloak for introducing legislation founded on an anti-Christian totalitarianism. Despite the superficial differences between Fascism and Nazism, both were based on State supremacy over persons and property to the extent of State proprietorship; and this is nothing but Communism in a different colour.

It is not surprising then, that if Distributism could be regarded as a form of Fascism, it could be equally viewed as a kind of Communism. It would seem that the objection of those Catholics who dislike Distributism is chiefly on that ground. If we examine Distributist proposals, it becomes evident that they could easily be put into practice in a manner satisfying to the most ardent Communist. There could in theory be nothing more opposed to the Communist way of life than the suggested Distributist, since the one denies the right of private property and the other insists on it. But the distribution of property is another matter; the Communist might claim that only he has the secret of achieving it.

How does the Distributist propose to secure a measure of justice in property ownership? Mussolini set out to divide the large estates in Sicily for the benefit of the community—a reform measure that has not made much progress. The Soviet grabbed tracts of land in Russia and Poland, without compensation to their owners. A similar seizing of property could hardly be the method of Distributism, whose basic tenet is the sanctity of ownership. Yet in the absence of clearly defined details of policy, the critic has some excuse for remaining suspicious.

It is here that the fundamental weakness of Distributism in failing to formulate a financial policy reveals itself. For the primary end in view, the ensuring that everyone should become

an owner if he wishes it, implies a new division of existing property and means of production; and that demands an explanation as to how new ownership is to be financed. Belloc recommended the graduated tax on businesses, so that multiple ownership of shops, for instance, should be increasingly unremunerative. The parallel heavy taxation of large estates seems already to have occurred in practice, so that portions of land need to be sold to pay taxes and death duties.

Nevertheless, while this tends to multiply ownership, it cannot be said to take us far towards the condition of well distributed property envisaged by the Distributists. Belloc and Chesterton saw in the handicapping of the multiple trader improved chances for the independent shopkeeper and manufacturer. Similarly, the selling of parts of an estate gives opportunity for smaller holdings of property. But the chief problem is to provide those who cannot yet afford to buy with the means to secure at least so much land or other means of production as will ensure a modicum of independence.

It is true that Belloc made some tentative proposals regarding the financing of the small trader. He had in mind a system of co-operative credit to function within the proposed trade guilds. The money secured by differential taxation of large businesses could, he thought, be used largely to create a fund to supply such credit. But all these taxation proposals need to be examined in the realistic light of present-day economic conditions. The demand for taxes is ever-increasing. The imposing of exceptionally high rates on the highest incomes defeats its own object if it goes too far. The need for taxes requires that certain sections be not so far penalized as to make them cease to be tax-producing units. The State does not gain by killing the goose that lays the golden egg. The Distributist may visualize a beneficent government that taxes the large trader out of existence in the interests of the small. But the reality is more likely to be a State that is interested to keep the large trader in existence because it has too large a stake in large trading by way of taxation. Theoretically, too, the credit of the small trader requires, under Belloc's financial proposal, the existence of the large trader, which suggests a contradiction.

The merit of Belloc's proposal is probably that it supplies



a transition scheme. But it could hardly be a permanent remedy for the inequitable distribution of property. Experience shows that high taxation at the top is accompanied by heavy enough demands from other classes. The picture of the capitalist being mulcted to allow of the majority to go scot free may be an attractive one. But it is one that is never realized; the purchase tax today alone is evidence of a general contribution; and taxes have always a way of filtering through to those least able to bear them.

The idea contained in the graduated tax proposal, that the rich should subsidize the poor, seems to have reconciled some Distributists to the acceptance of Social Services. Those who are ready to embody them in Distributist proposals see them as a means of better distribution of wealth.

But in fact they do no more than distribute money. They do not make ownership of real property easier, but on the contrary serve to make its acquisition more difficult. For the savings by which a man might have purchased a measure of independence he will have to surrender into a State common fund, from which he cannot draw at will, and without any assurance that when he does finally come to draw his benefits, on stated contingencies or as a pension, they will not have depreciated in value. The whole trend towards inflation throughout the years makes it almost certain, in fact, that he will be a loss, whereas the value of real property would be reasonably stable or probably advanced.

It is not surprising that most Distributists have put the equitable distribution of land at the head of their proposals for social reform. This follows not only from the prevalent neglect of agriculture in England, and the advance of industrialism, but also from the fact that a stake in the land is more than anything else a guarantee of a certain independence, since it implies the probability of satisfying the primary need. The encouragement over many years now of the personal ownership of houses in preference to renting them is based on the same principle, though it cannot in towns be so effective for independence, especially when the property is leasehold.

Some Distributists have gone so far as to maintain that the land question is the only practical one that need be seriously

considered to secure a return to social justice. They see in widespread land ownership the restoration of the balance between agriculture and industrialism which of itself will create a healthy social organism. This has led to Distributism being regarded in many quarters as purely a Land movement. But that was not Chesterton's intention. In *The Outline of Sanity* he explained: "What we offer is proportion. We wish to correct the proportions of the modern state."

But to secure popular support, any movement must be eminently practical. It must demonstrate in economic terms how its proposals are to be implemented. It may not overlook industrial realities, and if it desires to moderate capitalist enterprise in favour of the small owner, it must show exactly how this is to be done, not in some ideal State that has as yet no actual existence, but starting from conditions as they are. A movement, moreover, which bases itself on principles of strict morality must show that its proposed reforms do not violate justice in any way; that in its enthusiasm for the right of private property it is not denying it to those whose property it proposes to "distribute". There is very real danger that Distributism may attract the social reformer who would like to see everyone's property distributed except his own.

Distributism has not yet produced a detailed programme which will satisfy both economic and moral requirements. Socialism and Communism feel themselves under no such obligation. The man in the street is not too critical of reforms which promise him a larger share of the good things of life. The dispossessed will ordinarily be in favour of a general share-out, even though that will entail the infringing of property rights. How it is to be effected in economic terms will not normally concern him; he is content to leave that to the experts, and he has some of them on his side. There will be many economic opponents who see ultimate financial disaster from suggested socialization. But these are easily answered by its advocates, who threaten to facilitate revolutionary measures by revolutionizing finance. It is significant, however, that Socialist, and even Communist, measures are effected by the use of "orthodox" financial methods. In spite of schemes for financial reform, there has as yet been little attempt to

interfere with the entrenched system. The nationalization of the Bank of England, though meant to be spectacular, was merely a gesture which had no deep meaning.

If Socialism and Communism can evade, for a time at least, an overhaul of the financial system, the same cannot be said for Distributism. Whatever may be said for and against the existing method of allocating credit, it cannot be denied that it is discriminative in favour of the substantial owner and trader. A wide distribution of property and the means of production involves as a matter of course a new system of credit control. That it must at least be enforced by the State seems essential. Do we then in Distributism get only another form of State direction? Is it one which forces ownership on folk? Is Distributism only to be secured by a State compulsion on its subjects to be Distributists?

These are no idle questions, but require definite answers if Distributism is to make out its case. And they must be answered to satisfy Distributism's own principles, which rightly demand the freedom of the subject. But when we have examined its various tenets, as put forward by its advocates, with all their differences, ambiguities, and contradictions, we have to admit that the underlying principles upon which Belloc and Chesterton based their propaganda were entirely in accord with the social doctrine of the Church.

The encyclicals, which, after all, are only a reminder of age-long moral principles applied to social and national life, are emphatic that widespread ownership is desirable and just. They insist that a stake in the land is the best guarantee of personal freedom. They recommend the Guild system, as far as it can be adapted to modern conditions. They deplore the holding of the financial reins by those who can use them to control credit in the interests of the already wealthy. They applaud small co-operative ventures.

All this is practical Christianity. It is not the basis of a political Party, and to attempt to found a Party on it would be to invite the accusation that the Church was backing a particular political theory. Any Movement that takes its rise from Christian social principles is thereby a Christian Movement. It cannot become a political Movement without losing its

Christian character. If Distributism is a Movement based on Christian principles, its application would not seem possible except in a state of society in which Christian principles already prevail. It cannot be linked up with a social order founded on a denial of just social principles.

The detailed programme which the Catholic social movement demands must be accompanied by a campaign for the re-Christianizing of society if it is to be successful. But that is not to say that we must wait until society is wholly Christian before putting forward our programme. That, in fact, involves a contradiction, because the re-Christianizing of society presupposes the putting into practice of Christian social principles. Justice in social relations cannot properly be forced in communities which do not yet understand its basic principles. Moreover, bare justice will not suffice; society needs a large infusion of Christian charity.

The real task of the Catholic is not to form Parties which of their nature can have no Catholic sanction. It is, rather, for him to contribute towards effecting the infiltration into society of Christian ideals. It is his mission to introduce the Christian way of life, in which practical social details are clearly set out, but at the same time shown as the consequences of the predominance of spiritual values. It is almost certain that in a truly Christian state of society, disputes on policy would settle themselves. Nevertheless, they may be settled theoretically in advance, on the assumption that the conditions they visualize will eventually be verified.

The Catholic approach to politics is by way of Christian doctrine, of which social principles are a large feature. And that is no Party matter. The moral defects of our political system today are all too clear, so that it becomes essential that every proposal claiming to be based on Catholic doctrine should be carefully examined, to see whether it can be morally substantiated. It is here that the assistance of the moralist is imperative. We may take Belloc and Chesterton for our guides, but remembering that even as they wrote and spoke the social scene was shifting. We may study their doctrines with a better understanding, in the light of present conditions, of their possibility or the reverse.

We may also, in the light of modern social trends, gauge the degree of moral sanction for the various proposals, especially those that relate to property redistribution. In the future, there will doubtless be a whole range of interpretation, even of Chesterton and Belloc. In so far as the interpreters intend also to interpret the papal encyclicals, it should not be too exacting to ask that they seek the "Imprimatur" for their writings. It is only thus that Catholics can rely on them as a safe guide.

Perhaps the failure so far to produce a really satisfying Christian social programme is due to too great a preoccupation with policy, and too little with its inspiration. We may repeat the words of Chesterton: "Only dogma is sufficiently universal to include us all," and apply it by putting at the head of our plan the need for bringing our country and the world to a knowledge of the Faith.

C. J. WOOLLEN.

---

### THE PROPHET ZACHARIAS IN THE LITURGY OF HOLY WEEK

ON 6 September the Roman martyrology commemorates the death of the prophet Zacharias in the following words: "In Palestine of St Zachary, the prophet who returned from Chaldea to his native land when he was an old man and lies buried near the prophet Aggaeus." It would appear, however, that he was a young man when in the year 536 B.C. he left Chaldea with his grandfather; and still fairly young when he began to prophecy about the year 520. This brief notice does, none the less, serve to remind us of the common work which he and Aggaeus undertook, in co-operation with Zorobabel, of urging the returned exiles to rebuild the temple, and of reminding them of the moral reform that should accompany this restoration of divine worship. It may seem, at first sight, strange that these, and all other Old Testament figures, are given so meagre a celebration in the Roman liturgy; but their memory is honoured in another way. In the celebration of the

events that they foretold, their prophecies are given a place of importance; and Zacharias who, after Isaías and the Psalmist, rehearses most plainly the main passiontide themes, is honoured by a place in the liturgy of Holy Week.

St Ephraem in his *Rhythm Against the Jews* pictures Our Lord's entry into Jerusalem, and all the prophets as present there to welcome him. He calls upon Zacharias to praise Him in these words: "Zachary, thou Prophet, rise and give praise that thy prophecy was accomplished, for lo! He rode the foal as thou saidst and the ass's foal as thou didst proclaim."<sup>1</sup> Certainly Zacharias is, above all, the prophet of Palm Sunday, though the famous text by which he prophesies the entry of Our Lord into Jerusalem is also to be found in the Mass of the Saturday of Advent Ember Week, and in the Aurora Mass of Christmas. As Christmas celebrates the coming of the Prince of Peace, of one who is king despite his poverty, the prophecy of the Messiah entering the Holy City as a peaceful monarch admirably suits the occasion. Not as a sign of poverty, but as symbolic of peace, He is said to be riding on an ass, and the prophet calls Him "poor" not as lacking worldly riches, but for His poverty and humility of spirit.<sup>2</sup> By using this text both for Christmas and at the blessing of the palms on Palm Sunday, the liturgy is not only drawing our attention to the fundamental characteristics of the Messiah but is also emphasizing the unity of His life and work. "Intacta prodixit victima", as the Church sings in her Advent vespers. The literal fulfilment, however, of the prophecy is Christ's entry into Jerusalem on the first Palm Sunday, and there we find it enshrined not only in the gospel of the Blessing of the Palms, but also in the second of those antiphons, probably Gallican in origin, appointed to be sung in the procession.<sup>3</sup>

Here, apart from the fact that there is mention of the ass, and that the rider is undoubtedly the Messiah, a fuller understanding of the prophecy does not seem to add to its suitability for the occasion. Christ's entry into Jerusalem is a humble affair, to be succeeded in a few days by His crucifixion; the

<sup>1</sup> *Select Works of St Ephrem the Syrian*, translated by the Rev J. B. Morris. (Oxford, 1848.)

<sup>2</sup> See Ceuppens, *De Prophetiis Messianicis*, p. 468.

<sup>3</sup> See Cabrol, *The Year's Liturgy*, Vol. I, pp. 167-8.

entry of the Messianic king, on the other hand, is something in the nature of a triumph. He is, according to the Hebrew text, not a "saviour" but "saved", or, as Ceuppens interprets it, "victorious",<sup>1</sup> i.e. victorious because of the divine protection vouchsafed to Him. The following verse goes on to describe the universal extent of His domain. Certainly no universal dominion followed from the short-lived acclamations of Palm Sunday. It is easy, of course, at this point to recall that much that is said in the Old Testament of material prosperity must be interpreted in the New in a spiritual sense, and if we were considering only the bare historical fact of Christ's entry it would be necessary to do so in this case. It is, however, as a liturgical commemoration that we are here speaking of Palm Sunday, and it may be stated without exaggeration that in nearly all the antiphons and prayers which together form the Blessing of the Palms, a genuine triumph is pictured. The crowds, "led on by heavenly light", "go out to meet the Redeemer with flowers and palms" and "pay the homage due to a triumphant conqueror". They are not fickle and treacherous but pious and believing people recognizing in Christ the redemption of Israel. They are not alone in their praises but are accompanied by Thrones and Dominations. As another antiphon sings, "Cum angelis et pueris fideles inveniamur, triumphatori mortis clamantes, Hosanna in excelsis." For a moment, in fact, the Church has forgotten the sequel of Good Friday, and sees Christ already as the triumphant conqueror of Easter Sunday. Prescinding still further from the time sequence she sees all her children, Jew and Gentile alike, as present on that first Palm Sunday. It need scarcely be added how well the prophecy of Zacharias blends with this scene. It is, indeed, a triumphant warrior who has come into his city, and he is, in a fuller sense than even the prophet can have imagined, a man of peace. The two aspects cease to be contradictory in Christ, as they must be in any earthly monarch, for as the palms signify triumph over sin and death, the olive proclaims a "spiritual anointing" by which peace is restored between God and man, and the richness of God's mercy shown forth.

<sup>1</sup> Ceuppens, *De Prophetiis Messianicis*, p. 469.



From this scene of joy the Church moves quickly to the celebration of the passion; and one of its main features—the dereliction of the apostles—is especially emphasized by the repetition of a text taken from the passion gospel of Palm Sunday morning. For at the Magnificat antiphon at Vespers we sing, “Scriptum est enim: Percutiam pastorem, et dispergentur oves gregis: postquam autem resurrexero, praecedam vos in Galilaeam; ibi me videbitis, dicit Dominus.” It is an announcement at once sorrowful and joyful; Christ will be abandoned by His disciples, but they will still partake of the joys of the Resurrection. Even during Lent and Holy Week the liturgy abounds in expressions of joy and consolation. The first part of the antiphon, taken from Zacharias xiii, 7, would strike too pessimistic a note even for Palm Sunday, and so it is taken in its New Testament context which contains a prophecy of Easter. Still, we shall lose something of the significance of this text for the liturgy unless we call to mind its original context. The prophet who has been considering the repentance of false prophets brought to an acknowledgement of their faults through the superabundant graces of the Messianic era<sup>1</sup> returns to the fate of that Good Shepherd whom God had already commanded him to impersonate in Chapter 11. The shepherd is to be struck down, and his sheep, the chosen people, will be “scattered”, though a remnant will through this catastrophe be purified and finally acknowledge the Lord as their God.

Certainly the apostles in their flight are embraced by the scope of his prophecy, and it would seem to be with special reference to them that Christ quotes the words in St Matthew’s gospel. Taken in their context, however, they can be given a still wider application, and one that is of interest to us as fitting so well the dominant theme of the Lenten liturgy—the rejection of the Jews who on account of their hardness of heart find in Christ not a saviour, but a stumbling block. For the prophecy as applied to the apostles is not a foretelling of ultimate catastrophe. They are of the remnant that will be saved, not of “two parts” that “shall be scattered and shall perish”.<sup>2</sup> The “scattering” refers not only to a literal dispersal,

<sup>1</sup> Zach. xiii, 2-6.

<sup>2</sup> Zach. xiii, 5.

but also to some great trial to be undergone—a trial that can be either for salvation or damnation. To the disciples, to the Jews and to the whole human race there is offered a choice of accepting or rejecting Christ; in some guise or other that choice will always involve acceptance or rejection of the cross. Rightly Zacharias connects the striking of the shepherd with the healing of the sheep; and wisely does the Church give prominence to a passage which shows the dispersal not merely as a transient event that took place between Good Friday and Easter Sunday, but as an inevitable part of the life of every man. It is to be noted, moreover, as Knabenbauer insists, that the striking of the shepherd and the scattering of the sheep are put in the form of a divine command. Why should God command that the “man that cleaveth” to Him should be struck down? In the light of the new dispensation the answer is not difficult to find. Human sin and weakness play their part in Calvary; but what is most manifest in the crucifixion is not the malice of man, but the love and power of God. On Good Friday Christ is addressed as “O Holy Strong One”.<sup>1</sup> Never for a moment are we allowed in the Holy Week liturgy to forget the immutable decree of God that lies behind Calvary. The prophet is only hinting at what is most strongly emphasized later in Holy Week—“*Proprio Filio non perpercit Deus, sed pro nobis omnibus tradidit illum*”,<sup>2</sup> and “*Oblatus est quia ipse voluit, et peccata nostra ipse portavit*.”<sup>3</sup>

The thought which seems to be most prominent in the mind of the Church during the first days of Holy Week is the plotting of the Jews against Our Lord. “*Labia insurgentium et cogitationes eorum vide*,” she sings at Lauds on Monday; and in support of this same theme Zacharias appears in the same office though in a somewhat mutilated form. The antiphon “*Framea suscitare adversus eos, qui dispergentur gregem meum*”, though taken in the main from the prophecy we have already considered, expresses the precise opposite of its meaning. The sword is commanded now to be raised not against the just man, but against those who are scheming to destroy him;

<sup>1</sup> *Improperia*, Good Friday Morning Office.

<sup>2</sup> 1st Antiphon, Lauds, Good Friday.

<sup>3</sup> 5th Antiphon, Lauds, Maundy Thursday.

but this adaptation of Zacharias only expresses in dramatic form what the prophet himself later foretells as the ultimate result of the scattering of the sheep. The "two parts" that will perish may certainly well be identified with those who schemed to encompass the death of Christ.

In those same Lauds is contained an adaptation of the prophecy which is applied by the evangelists to the betrayal: "*Appenderunt mercedem meam triginta argenteis,<sup>1</sup> quibus appreciatus sum ab eis.*"<sup>2</sup> It may well be asked why these words do not appear in the office of Maundy Thursday, when almost every other theme is excluded by the thought of the treachery of Judas. "*Judas mercator pessimus, osculo petiit Dominum; ille ut agnus innocens non negavit Judae osculum.*"<sup>3</sup> The context, however, of the prophecy makes it clear that we have in the words of Zacharias no clear and straightforward account of the betrayal. They refer to the prophet who, impersonating that good shepherd whom we have already mentioned, at the command of Yahweh asks the people for his wages. The symbolism which is connected with this incident hardly aids its exact understanding. What is the breaking asunder of the rod "beauty"<sup>4</sup> and the rod "a cord"? Who are the three foolish shepherds? Who is, in a literal sense, the good shepherd? There can be no final answer to any of these questions so great is the diversity of opinion amongst commentators. The breaking asunder of the rod "beauty" seems to be the occasion for the payment of the thirty pieces.

Is it then to be referred to the Messianic era? Even on this point we find no agreement. Despite, however, the varying historical events to which these symbols are referred, clearly we have in the payment of the thirty pieces, and in the breaking of the rods, an illustration of the treatment of Yahweh by His chosen people, and the catastrophes that were to overwhelm them as a punishment for their ingratitude. Clearly, then, whatever events in the history of Israel may be justly described in terms of thirty pieces of silver, none can be more aptly described under this symbolism than the Jews' treatment of

<sup>1</sup> Zach. xi, 12.

<sup>2</sup> Zach. xi, 13.

<sup>3</sup> 2nd Resp., and Nocturn, Matins of Maundy Thursday.

<sup>4</sup> Zach. xi, 7.

Christ. To pay any of Yahweh's representatives the price of a slave was in some sense to pay it to Yahweh Himself. In the prophecy, if we accept Jerome's interpretation,<sup>1</sup> Yahweh ironically demands that the shepherd shall throw the money to the potter "*Qui creator et fitor est omnium*". In the event the irony is in the action; the Jews actually paid Judas the sum of thirty pieces of silver as the price of the God-man. The difference in detail between the payment of the money *to* the shepherd and the payment of the money *for* Christ, far from making the prophecy useless from a liturgical standpoint, rather enhances its value. The vileness of the leaders of the Jews could not be better shown than by the fact that whereas in the foretelling Christ receives thirty pieces of silver, in the fulfilment he receives a crown of thorns. In this antiphon, then, of Monday's Lauds we are being led from the general Lenten consideration of the Jews' rejection of Christ to the logical fulfilment and completion of that rejection. The treachery of Judas and the plotting of the priests and Pharisees will be seen as the culminating point in a long series of events that have led God finally to break His covenant with His chosen people. "*Popule meus, quid feci tibi? Aut in quo contristavi te? Responde mihi.*"<sup>2</sup>

Not until after the consummation of the tragedy does the Church again speak to us in the words of Zacharias except so far as he is enshrined in the passion of St John: "*They shall look upon him whom they pierced.*"<sup>3</sup> That prophecy does, however, form a unity with the words that she takes from Zacharias for the Lauds of the following day: "*Plangent eum quasi unigenitum,*"<sup>4</sup> and she adds in completion and explanation of them, "*Quia innocens Dominus occisus est.*" These words are generally admitted by Catholics to be Messianic, and so the full force of their literal meaning can only add to their significance in the liturgy. The prophet is describing the lamentation that will take place, apparently in the Messianic era, when a mysterious individual, perhaps to be identified with the "suffering servant" of Isaias, is to be killed. This

<sup>1</sup> See *Knabenbauer*, Vol. II, p. 35.

<sup>2</sup> *Improperia*, Good Friday Morning Office.

<sup>3</sup> John xix, 37.

<sup>4</sup> Zach. xii, 10.

mourning is compared with the mourning which took place when the good king Josias was slain at Megiddo. As the text stands, it is Yahweh Himself who will be pierced, but it is upon this individual that the inhabitants of Jerusalem will look with remorse and compunction. Maas in his *Christ in Type and Prophecy*<sup>1</sup> suggests that Yahweh can only be said to be pierced in the person of the Messiah who is thus clearly designated in this passage. A more probable interpretation seems to be that of Ceuppens,<sup>2</sup> following in the footsteps of St Cyril of Alexandria. It is the individual who will be pierced, but to Yahweh that the Jews will look in consequence of the "spirit of grace and of prayers"<sup>3</sup> that Yahweh will pour upon them. If this interpretation be accepted then we cannot affirm from the prophecy that the individual who has been pierced is Yahweh Himself. What is clear, however, whether we accept one of these, or other views that have been put forward in some profusion by Catholic commentators, is that we have in this text, taken in its entirety, a prophecy not only of a soldier looking upon Our Blessed Lord after piercing His side with a lance, but also of the immense power that the crucifixion will have for all ages to draw men to sorrow for sin. The aptness of the text as an antiphon for Lauds of Holy Saturday is clear. On this day we consider the mourning of the holy women and of all those who were stricken by the death of Christ—"Mulieres sedentes ad monumentum lamentabantur, flentes Dominum."<sup>4</sup> The prophecy of Zacharias prevents us from regarding this mourning merely as an event in the past—it is only the humble beginnings of the vast, corporate mourning of the Church. In the prophecy those who mourn are precisely those who have been guilty of the death for which they mourn. The Church, holding us not less guilty for our distance in time and place from Calvary, sees in us, not less than in the Jews, those who "look upon him whom they pierced".<sup>5</sup> During the Middle Ages she ceased to be content that we should consider the passion only in its re-enactment in dramatic form during Holy Week. Various feasts were instituted to commemorate not so much

<sup>1</sup> Vol. II, p. 313. Published New York, 1896.

<sup>2</sup> Ceuppens, *De Prophetiis Messianicis*, pp. 473-7.

<sup>4</sup> Benedictus Antiphon, Holy Saturday, Lauds.

<sup>3</sup> Zach. xii, 10.

<sup>5</sup> Zach. xii, 10.

the event, as the devotions to which it had given rise.<sup>1</sup> It is in the offices of these feasts, and in the votive mass of the passion that Zacharias comes into his own, and that the prophecy of that contrition to which the crucifixion gave rise is used in its entirety.

If, after considering the use that the Church has made of the prophecy for her Holy Week liturgy, we turn back to the book itself taken in its entirety, we shall no longer perhaps be able to read it purely for its literal meaning. The liturgy has emphasized its key passages, and those passages will tend to colour those other portions of the book that have no direct Messianic reference. It is almost inevitable, in fact, that we shall see the passion reflected in every chapter of the book. Nor is this to be deprecated, since Christians of every age have used the Old Testament in this way. Only in this accommodated sense can the following text be applied to Christ, and yet how apt it is as a development of a theme which is literally contained elsewhere in Zacharias. "What are these wounds in the midst of thy hands? And he shall say: With these was I wounded in the house of them that loved me."<sup>2</sup> Zacharias never intended these words to be applied to the Messiah; but the liberty that we take in applying these words to Christ is done with the full approval of the Church who in this case, and throughout the Old Testament, reads new meanings into texts in the light of the full revelation delivered to her by Christ. Given a new context in the liturgy, and in the works of many spiritual authors, the Old Testament, whilst remaining the record of the history and aspirations of the chosen people, becomes a repository of Christian thought and devotion of every age. Zacharias in particular has become a treasury of that intense mediaeval devotion to the suffering Christ, and at the same time a spur to fresh manifestations of that devotion. And in using the prophet in this way, the individual Christian is only following the lead which the Church has already given him in her liturgy.

CHARLES SLAUGHTER.

<sup>1</sup> E.g. Five Wounds, Holy Lance and Nails.

<sup>2</sup> Zach. xiii, 6.

## THE MAGDALEN

OUR Blessed Lord, the Apostle tells us, partly quoting Isaiah, was delivered up for our offences, and rose again for our justification (Rom. iv, 25). That the Messiah was to suffer was so clearly indicated in the fifty-third chapter of Isaiah that we can only marvel that the Jews, or at all events their teachers, should ever have thought anything else. Some little part of the mystery is resolved when we realize how monstrously that chapter had been perverted in the Aramaic targum.

After the return from the Babylonian exile in the late sixth century B.C., the small community of Jews was to some extent swamped by its neighbours, so far as to lose the use of their own Hebrew speech and Hebrew writing. They took up the closely allied speech of their fellow-Semites at Damascus, called Syrians in the English versions, but Aramaeans in their own speech and in Hebrew. The Hebrew Bible was thus no longer well understood by the people, and an Aramaic paraphrase was read after the Hebrew text, so that it is not uncommon to find the Aramaic targum, as it is called, following the Hebrew in the manuscripts verse by verse.

The targums dealt very freely with the original text, and sometimes wandered far from it, especially where a text gave some pretext for dilating on the coming glory of King Messiah. In this matter St Jerome shows some traces in the Vulgate of the influence of his Jewish teachers. The Messiah was indeed to be glorious, but He was to pass through suffering first; and this the Jews would not see. The targum on Isaiah liii twists the text so as to remove all suffering from the Messiah, and even declares that the sins of the Jews are to be transferred to the gentiles! It may be read in the Cambridge Summer School book, *The Atonement* (Burns Oates, 1928), following upon Dr Arendzen's Old Testament lecture. The dates of the extant targums are several centuries later than that of the New Testament, but they are traditional, and doubtless preserve the spirit of earlier times.

The Messiah, as has been said, was not only delivered up



for our offences, but rose again for our justification. Easter comes so early this year that we commemorate both His death and His resurrection in this month of March. His death is the one sacrifice which atones for all our sins and wins us all our graces; it shows us also what our Heavenly Father thinks of sin, and His immense love for the sinners. But it is the risen Christ, sitting at the right hand of the Father in Heaven, who is ever living to make intercession for us (Heb. vii, 25), the great High Priest after the manner of Melchisedech, who is likewise the Divine Victim, making the perpetual offering of His sacrificial death upon the Cross. It is the risen Christ also who takes up into that ceaseless oblation the offering of His death which He is ever making upon our altars through His priests; and in answer to that sacrifice He imparts abundant graces through the sacraments, the ministers whereof likewise truly impersonate Him for that effect. He puts the final seal upon the work of justification when He welcomes His elect to reign with Him for ever.

We are for ever reviewing these events and penetrating them more deeply. The more we consider them in detail, the better we understand them as a whole; and therefore we may limit ourselves, for once in a way, to the experiences of St Mary Magdalen, without of course denying the importance of all else. But we are met at once with a difficulty, the question whether we are dealing with one or two persons, or even three. It appears to be reasonably certain that Mary Magdalen and Mary the sister of Martha and Lazarus are the same person; both are intimate with Our Lord, they never appear together, and it is especially significant that in both passages where St Matthew writes of "Mary Magdalen and the other Mary" (Matt. xxvii, 61; xxviii, 1), it seems clear from Matt. xxvii, 56, that "the other Mary" is the mother of James and Joseph.

The more difficult question is about the anonymous "sinner in the city" in Lc. vii, 36-50, and it has some importance, because apart from this episode there is no solid reason for supposing that Mary Magdalen had been a sinner. The fact that seven devils had gone out from her (Lc. viii, 2: probably all at once, as in the case of the legion of devils) is of course no proof of sin. On the other hand it would favour the identifica-

tion if we could suppose that Simon the leper (Mark xiv, 3), who apparently owned the house of Martha and Mary at Bethany, was Simon the pharisee of Lc. vii, 39-40, rather disgusted at the return and conversion of a disreputable relative. It must go for something also that already she had learnt to love much (Lc. vii, 47). Tradition and the liturgy evidently favour the identification; let us favour it also, but not too strongly. St Luke may have forbore out of delicacy to make clear the identification, just as he and St Mark leave it to St Matthew to make it plain that he is the Matthew of the apostolic lists.

"Martha, Martha, thou art anxious and troubled about many things" (Lc. x, 41). It is characteristic of St Luke that he alone narrates this episode; both in his gospel and in the Acts he shows himself peculiarly well informed about the holy women, beginning with Our Lady herself, and moreover it is his way to bring out Our Lord's own sympathy and compassion. Martha is the good elder sister, and she too loved Our Lord, and St John tells us that Our Lord loved Martha as well as her sister Mary and Lazarus (John xi, 5). Martha is doing her best; she is busy preparing a good meal, but is disconcerted to find that Mary does not show the slightest inclination to help her. She has settled down at the Master's feet, and is too enthralled by His words to attend to anything else. For the Master always had plenty to say to any who would listen; even students are too prone to forget that we have only the tiniest part of what He said. But will He not tell Mary to get up and lend a hand?

No, He will not; but He refuses with a gracious smile and playful words. To understand the episode properly we must venture a little into textual criticism, or we may miss the point. The Latin *porro unum est necessarium* is perhaps a little too portentous; Latin is a serious language, and jokes wi' deefficulty, as the Scots say, and thus it seems to have curtailed Our Lord's words unduly. "Thou art anxious and troubled about many things; few are needed." Our Lord is not out for a spread. "Few things," He says, "are needed—or only one." And here we have the gentle lesson: after all, only one thing is really essential: to hear His words and take them to heart. And thus

the way is prepared for the playful conclusion: "Mary has chosen the best helping, and it is not to be taken from her." The word for "part" or portion can equally mean a portion of food, so that Our Lord is continuing to play upon the double meaning. Martha, needless to say, is won by His gracious and graceful defence of her sister; soon they sit down to the meal, perhaps with Lazarus and Simon and some others, and she too has her share of the Saviour's words.

The death of Lazarus comes later, to show how He tries His loved ones. The sisters send Him their message, reminding Him of this love, sure that He will come at once, but still He delays, until to their grief Lazarus passes away under their eyes. One feels how much they loved their brother, as each in turn called him "*my* brother", rather than "*our* brother". It is only when Mary has repeated this that Jesus Himself begins to weep. Martha again shows herself the practical manager, not having understood the full bearing of His previous words, and she fears to have the tomb opened. But Our Lord purposes to work for the sisters the most striking of all His miracles, apart from His own resurrection. He thus confirms the faith of the sisters and of many others, and prepares the way for His triumphal entry and enthusiastic reception into Jerusalem. It was in the divine counsels that at least thus once His chosen city should definitely accept her Messiah; she could not plead ignorance. It was the foreshadowing also of the Redeemer's own death and resurrection, and no doubt hastened His doom; the chief priests in desperation plan to kill, not only Him, but also Lazarus, thus inconveniently raised from the dead so near to Jerusalem. Even at such a price the Saviour was content to heal the sisters' sorrow.

Placed in such danger through this miracle, He retires for a while, but soon returns for the passover, the last passover of the Jews to be acceptable to God, because now to be fulfilled in Himself. The end is obviously near, and He may well have repeated to Mary what He had already told the apostles. Mary's answer is to anoint His feet once more, an act which He accepts and defends as an anticipation of His death and burial. It is to be her own memorial also, wheresoever the

gospel be preached; He will not have His own story told without hers.

She has her place, therefore, beneath the Cross, together with Christ's own mother, of whom we only learn from St John, who took her back from Calvary into his own care. Our Blessed Lady could not but love the disciple beloved by her Son; and loving him, she could not but be intimate with his friend Peter. Nor yet, having made Luke her confidant, could she fail to be well acquainted with Paul, with whom Luke was likewise so intimate. And now we find St Mary Magdalen her companion beneath the Cross. Apart from St Luke's first two chapters, Our Lady remains for the most part the great silent figure in the background, rarely mentioned, but her presence constantly felt. Here too we feel the mute bond of sympathy between the Mother of Sorrows and her whom we may suppose to have suffered a grief second only among women to that foretold years before by the holy Symeon.

And now our Blessed Redeemer bows His head in death, and the salvation of the world has been wrought. Joseph of Arimathaea lays the Body in the tomb, but because the sabbath was at hand (it began at sunset) the holy women could not bestow upon it all the care they desired, but on the Sunday morning they come very early to complete their self-appointed task.

They evidently were not dreaming of the Resurrection. I shall not here discuss the details of the apparitions of Our Lord,<sup>1</sup> but shall keep to the story of St Mary Magdalen as told by St John, who was partly concerned in it, and had doubtless heard the rest from her own lips. She found the stone rolled away in its groove from the opening of the tomb, and ran off at once to tell Peter and John. She had not been alone, for she says in the plural, "*We* know not where they have laid him." Peter and John run to the tomb, verify her statement, and then (in this perhaps a little too businesslike) they depart. But the Magdalen could not tear herself away so easily. There was little sense perhaps in her proceeding; but it is not the practical or the learned that Christ seeks first of

<sup>1</sup> I may mention that I have discussed them in full in the *Catholic Biblical Quarterly* for July, 1940.

all, but it is the personal love of those whose only thought is for Him. And once again He is somewhat playful with the Magdalen. "What are you crying about?" Even the Risen Lord, it appears, could do a little teasing. And then His mouth speaks out of the fullness of His Sacred Heart: "For whom are you looking?" That is what He wishes to hear from her. But she does not realize yet. "Maryam! Mary!" She sinks overwhelmed at His feet. "Rabboni!" This seems to be a more formal and reverent form of "Rabbi". But she must not cling even to His feet. He is merely waiting for His Ascension, which is to follow as soon as He has made His apostles sure witnesses of His resurrection. The old intimacy is no longer for earth, but for heaven. She is almost in heaven already, whatever the apostles may think of her and her story.

"If then ye be risen with Christ," writes St Paul, "seek the things that are above, where Christ is seated on the right hand of God: have a mind for the things that are above, not for the things that are on earth" (Col. iii, 1-2). These are not meaningless events of the past, but Christ, who rose again for our justification, is ready to work in us the full fruit of these mysteries, filling our souls with peace and joy and risen glory.

CUTHBERT LATTEY, S.J.

---

## NATURAL DESIRE

THIS note is inspired by the concluding paragraph of Dr Meagher's article, *Nature and Supernature*, in this REVIEW, January, 1948:<sup>1</sup> "What then of the innate but inefficacious desire of God? Are we to think of it as bridging the dreadful chasm between the natural and supernatural

<sup>1</sup> I must thank Dr Meagher for preventing a careless remark of mine from giving a quite wrong impression of Fr de Lubac's treatment in *Surnaturel* of St Thomas, whose use of "supernaturalis" the French theologian examines with great thoroughness and acumen. A short digest of so important and *nuancé* a book is always liable to be misleading, and I never imagined that my summary could adequately present its contents.

that the thunderbolt of Cajetan has supposedly brought about? I hope not. Such a desire, to my way of thinking, is a philosophic monstrosity. If innate, then it must precede knowledge; if inefficacious, i.e. conditional, it must follow knowledge. You cannot have it both ways, unless you are relying on your imagination."

The terms "conditioned" (not quite the same as "conditional") and "inefficacious" are not used as equivalents: on the contrary, in the discussion between various French writers, all are agreed that the natural desire for God is inefficacious (a desire which man is unable to satisfy by his own unaided powers), but only Fr de Lubac maintains that it is absolute, the rest that it is conditioned. The question raised by the latter terms is whether God, in implanting the desire, commits Himself (so to speak) to offer the means for its fulfilment—grace and the supernatural order; or whether the offering of grace represents a further advance of God. The calling of man to a supernatural end is a gratuitous act of God: is the giving to man of the means for attaining this end gratuitous in a *further* sense, not already implied by the first gratuity? Thus the terms "absolute" and "conditioned" are used in a metaphysical sense (of the ontological nature of the natural desire), and not in a psychological sense (of the way in which the desire presents itself to human consciousness); and this use does not touch the question whether the desire precedes or follows knowledge—or both.

What, then, is this natural desire?

In his book, *Desire for God* (B.O.W. 1947), on p. 31, Dr Bastable sets side by side two passages from St Thomas which offer an apparent contradiction:

- (a) "*Cum autem impossibile sit naturale desiderium esse inane, quod quidem esset, si non esset possibile pervenire ad divinam substantiam intelligendam, quod naturaliter omnes mentes desiderant, necesse est dicere quod possibile est substantiam Dei videri per intellectum, et a substantiis intellectualibus separatis.*" (*Cont. Gent.*, 3.51.)
- (b) "*homini inditus est appetitus ultimi finis sui in communi, ut scilicet appetat naturaliter se esse completum in bonitate. Sed in quo ista completio consistat, utrum in virtutibus, vel*

scientiis, vel delectabilibus, vel huiusmodi aliis, non est ei determinatum a natura.

Quando ergo ex propria ratione, adiutus divina gratia, apprehendit aliquod speciale bonum, ut suam beatitudinem, in quo vere sua beatitudo consistit, tunc meretur, *non ex hoc quod appetit beatitudinem quam naturaliter appetit, sed ex hoc quod appetit hoc speciale quod non naturaliter appetet*, ut visionem Dei, in quo tamen secundum rei veritatem sua beatitudo consistit." (*De Ver.*, q. 22, a. 7.)<sup>1</sup>

Dr Bastable comments: "In the former text St Thomas seems to found the possibility of the beatific vision on a natural desire for it; while, in the latter, he seems to base man's meriting of the beatific vision on the fact that he has *not* a natural desire for it." Dr Bastable then proceeds to explain various resolutions of the apparent contradiction, concluding with his own.<sup>2</sup> It seems to me, however, that the comment I have quoted shows that he has posed himself a false problem, by understanding (*b*) to mean: ". . . man merits, not from his appetite towards a merely natural beatitude (which he has), but from desiring the vision of God, for which he has no natural appetite". But even the appearance of contradiction vanishes if St Thomas is understood to mean that a natural desire is (ontologically speaking) a spring, root, ultimate and dynamic force of desiring, which sets the whole of man's conscious intellect-will life in motion; and, at the psychological level, a tendency towards a vague and undefined good, and not a self-posed, elicited desire for a defined and rationally apprehended object. The natural desire of the will would then precede knowledge and start man on his quest for knowledge; it would manifest itself psychologically by a vague longing for happiness, for good in general, without him knowing what in fact would satisfy that longing; it would correspond to "I want—but I don't know what I want"—quite different from a desire for an object which follows from knowledge of that object. Of course, man would then seek for objects to

<sup>1</sup> The italics are Dr Bastable's.

<sup>2</sup> It is sometimes said that St Thomas just changed his mind in the course of his writings: but Dr Bastable has clearly demonstrated that the apparent conflict persists throughout them.



satisfy his longing: if he came to the conclusion that only the vision of God could satisfy it, then the *inclinatio voluntatis ut naturae* (which can in fact only be satisfied by the vision of God, whether we know it or not) would become a self-posed desire for the vision of God—it would become an *inclinatio voluntatis ut rationis*; first it preceded knowledge, now it follows knowledge.

St Thomas' thought in (b), then, according to this interpretation, is as follows: "Man has an inclination of nature towards good in general, but nature does not tell him what particular object will satisfy this longing. When, however, his reason, assisted by grace, apprehends a particular object as the goal of this desire—and it really is the goal of his desire—then that is a meritorious action: not because he longs for happiness in the vague (which he does in spite of himself), but because he now desires a particular object (to desire which he is not determined by nature) in which in point of fact his happiness does lie—viz. the vision of God."<sup>1</sup>

St Thomas is teaching that man desires good in the vague in spite of himself, but that he cannot without the help of grace convert this longing into a desire to see God; when he does, the action, because graced, is meritorious.

It appears that scholastic philosophy can lead to confusion when it asserts that "desire may be elicited by voluntas ut natura or by voluntas ut ratio",<sup>2</sup> as if the two were necessarily exclusive; in fact the "inclination of nature" lies behind and makes itself felt in all consciously self-posed desires, the desires which are consequent on knowledge, and by the help of God's grace may itself become a consciously self-posed desire. It is this concept of natural desire which enables Fr Maréchal to say that it is "une inclination profonde et primordiale . . . une orientation initiale . . . l'impulsion naturelle (radicale) de nos facultés intellectives . . . une disposition naturelle d'ordre dynamique"; Fr de Broglie to say that it is a necessary and implicit desire for the vision of God; and Fr Rousselot that "intelligence for St Thomas is the faculty of the real

<sup>1</sup> Confirmation of this interpretation may be found, e.g. in Art. I of the same q. 22 *De Veritate*, especially in the first *Sed contra* and in the *Ad tertium*; but the passages are too long to quote.

<sup>2</sup> Dr Bastable, *op. cit.*, p. 25.

only because it is the faculty of the divine".<sup>1</sup> The motive force of our intellectual life is this hankering after God, and only because of it are we able to grasp the natures of other things. Thus Fr Rousselot upends the scholastic *potentia obedientialis*: "nous n'avons pas la puissance obédientielle de voir Dieu parce que nous avons la puissance naturelle de connaître la quiddité des corps, mais bien *vice versa*." One hesitates to say that this notion of natural desire is the only genuine interpretation of St Thomas, but it does seem to ring the bells. One has in mind a passage like the following:

"Voluntas naturalis creaturae determinata est ad unum, in quod naturaliter movetur; sicut omnis homo naturaliter vult esse et vivere et beatitudinem. Et ista sunt ad quae primo movetur naturaliter creatura vel intelligenda vel volenda; quia semper actio naturalis praesupponitur aliis actionibus." (*De Malo*, q. 16, a. 4, ad. 5.)

JOHN COVENTRY, S.J.

## TWO VIEWS

I strove with none for none was worth my strife;  
Nature I loved, and next to Nature, Art;  
I warmed both hands before the fire of life;  
It sinks, and I am ready to depart.

W. S. Landor

But let me strive for Him who strove for me;  
In Beauty worship His reflected glory;  
And when I come to die—O Jesu mi,  
Propitius esto mihi peccatori!

S. M. Shaw

<sup>1</sup> The references are given and the views discussed by Dr Bastable, pp. 114 sqq.

QUESTIONS AND ANSWERS

BAPTISMAL SPONSOR "PRO FORMA"

Having to refuse a non-Catholic sponsor I appointed the school-teacher, who is always present for the Catechism on Sunday afternoon. The parents objected to having a perfect stranger, and I insisted for the purpose of duly carrying out the ceremonies; but I am now doubtful whether I acted rightly. Is it better to have no sponsor at all rather than one who, though willing to assist at a ceremony, has no intention of assuming any responsibility for the child's spiritual welfare? (X.)

REPLY

Canon 765. Ut quis sit patrinus, oportet: 1. Sit baptizatus rationis usum assecutus et intentionem habeat id munus gerendi.

Canon 769. Patrinorum est, ex suscepto munere, spiritualem filium perpetuo sibi commendatum habere, atque in iis quae ad christianae vitae institutionem spectant, curare diligenter ut ille talem in tota vita se praebeat qualem futurum esse sollemni caeremonia spoponderunt.

*S. Off.* 15 Sept. 1869; *Fontes* n. 1011: Quandoquidem nil impedit quominus ipsi (parentes) patrinorum vices gerant suos infantes materialiter tenendo et pro iis baptizanti respondendo, citra tamen veri ac proprie sumpti patrinatus praerogativam. . . . Ita fiet, ut in sollemnitate Baptismi omnes quadam ratione serventur ritus, et parentum materiali praesentia formalis patrinorum suppleatur.

*S. Sacram.* 29 July and 25 November, 1925; *A.A.S.*, 1926, XVIII, p. 43: . . . patrinus suum munus suscipere debet cum plena notitia et conscientia inde exorientis obligationis ad mentem can. 769. . . .

i. Parents should provide a sponsor who fulfils all the requirements of the canons, and if he is unable to be present a proxy may be appointed.<sup>1</sup> Failing an appointment by the

<sup>1</sup> Cf. *THE CLERGY REVIEW*, 1944, XXIV, p. 560.

parents it is for the minister, from canon 765.4, to choose a sponsor who has, at least, the minimum qualifications. It must be conceded that, quite often, whether appointed by parents or minister, the intention in taking this office does not explicitly correspond with the description in canon 769, owing to ignorance of the law. But a vague and confused knowledge suffices, and one could not question the validity of the action except, perhaps, in a case where an unwilling sponsor has been forced into the office by the priest.<sup>1</sup>

It is not, however, to be assumed that school-teachers, always ready to assist in an emergency, are necessarily unqualified from lack of the necessary intention. These persons may regard the charge more seriously than some friend or relation of the parents chosen merely for social reasons; they can be informed about the obligations; their identity is registered and their assistance could be claimed later on if the necessity arose.

ii. The question we have to answer is whether it is preferable to dispense with a sponsor altogether rather than have one who has no serious intention of assuming the obligations, but merely of assisting at a ceremony. The canons and the instructions of the Holy See all point to the conclusion that it is preferable to have no sponsor. The Church would not attach a diriment impediment to a mere ceremony; the canons are quite explicit about the sponsor's office and obligations; and the two replies referred to above support this view. The reply in 1869 was chiefly concerned with pointing out that the lack of a sponsor was no reason for administering Baptism without the ceremonies. It forbade the appointment of a proxy unless the principal had previously consented: "*ratio est quia patrinus formalem habere debet voluntatem acceptandi et exercendi pro viribus onera patrinatui inhaerentia.*" Finally it strongly reprobated the practice of employing for the office some person who happened to be in the church and who would take no further interest in the child.

The reply in 1925 made more explicit the rules for appointing proxies, precisely because of the obligations attached to the office, and the accompanying instruction quotes papal decretals,

<sup>1</sup> Cf. THE CLERGY REVIEW, 1934, VII, p. 527.

St Thomas and the Roman Catechism in proof of the seriousness of the act of sponsorship, and insists that the abuse of regarding it as an empty ceremony must be removed.

It is certain, therefore, that the appointment of a sponsor merely to take part in the rite is unlawful; it may even be invalid in some instances, although in the *external forum* a sponsor would have difficulty in proving its invalidity, since a person's internal intention is presumed to conform with his external acts.

### PURIFYING COMMUNION PLATE

The direction is that any particles on the plate are to be placed in the chalice, when Communion is given during Mass. Does this apply when a second Mass is following at the same altar celebrated by the same priest? (C.)

### REPLY

*S.C. Sacram*, 26 March, 1929, n. 7: *Fragmenta autem quae in patina post sacram fidelium communionem exstabant, quoties haec intra Missam fuerit diribita, in calicem sedulissime, digiti ope, iniiciantur; in pyxidem vero, si extra Missam sacra Synaxis a fidelibus recipiatur.*

*S.R.C.*, 11 March, 1858, in Appendix to *Rituale Romanum*:  
 “. . . completo ultimo Evangelio, rursus stet in medio Altaris, et detecto calice, inspiciat, an aliquid divini Sanguinis necne ad inum se receperit. . . . Si itaque divini Sanguinis gutta quaedam supersit adhuc, ea rursus ac diligenter sorbeatur . . . Quando vero Sacerdos eadem die duas Missas in eadem Ecclesia offerre debet, se gerat uti supra dictum est, sed absoluta Missa quin Calicem purificet . . . eum eodem modo supra Altare relinquet.

We can find no explicit discussion of this point by the commentators, but it seems to us that, in the above circumstances, the plate should be purified into the Ciborium, as the Instruction n. 7 directs whenever Communion is distributed outside Mass. Since the rubric requires the priest, even when

duplicating at the same altar,<sup>1</sup> to consume at the end of Mass whatever drops of the Sacred Species may be discernible in the chalice, it is clearly unreasonable to place in this chalice any further particles from the plate; moreover, it would scarcely be possible to consume them except with the aid of a finger.

If the altar at which both Masses are being said has no Tabernacle, a ciborium with an exact number of particles for the communicants being consecrated at the first Mass, the solution given above will not apply. We think the best practice is then to leave the ciborium unpurified with the chalice, until the conclusion of the second Mass.

#### IGNORANCE OF RESERVATION OF CENSURE

Ignorance of the existence of a censure excuses one from incurring it, with some exceptions. Does the same rule apply to the *reservation* of a censure, at least in the sacramental forum, so that a person who knows of the censure but is ignorant of its reservation is under no obligation to approach the reserving authority for absolution? (J.)

#### REPLY

Canon 2245, §4: *Censura latae sententiae non est reservata, nisi in lege vel praecepto id expresse dicatur; et in dubio sive iuris sive facti reservatio non urget.*

The Code provides for a confessor's ignorance of the reservation of a censure in canon 2247, §3, but does not expressly decide the question of a penitent's ignorance. The question is controverted, and we agree with the view that ignorance merely of the reservation of the censure does not affect the penitent's obligation to have recourse to the reserving authority.<sup>2</sup> There is no basis in the law for the opposite view, since the reservation is rather a limitation of the confessor's powers than a matter directly affecting the penitent.

<sup>1</sup> Cf. THE CLERGY REVIEW, 1940, XVIII, p. 71.

<sup>2</sup> Thus Cappello, *De Censuris*, §72; Heylen, *De Censuris*, p. 31, 4; Noldin, *De Censuris*, §24.

Nevertheless, the view which excuses from reservation a penitent who is ignorant of it is held by some canonists, and it is an opinion which is at least extrinsically probable and may be followed in practice unless the reserving authority expressly declares to the contrary.<sup>1</sup> The reason for this view is that, very likely, the reservation is itself part of the penalty incurred and is therefore subject to the same rules as ignorance of the censure.

There is always the procedure of canon 2254 for a confessor who prefers not to take this liberal view. If he takes it, as Farrugia notes, he should warn the penitent that the censure is reserved, so that future lapses will have to go to a superior tribunal.

#### DISPENSING POWERS OF VICE-CHANCELLOR

Applying personally at Bishop's House for a mixed marriage dispensation in an urgent case, I found that the chancellor who usually issues the document on the bishop's mandate was absent. The vice-chancellor, though acting in general for the absent chancellor, declined to issue this dispensation because he had no powers. Is there any legal reason against the chancellor deputing his assistant to dispense this impediment whenever he is himself absent? (P.)

#### REPLY

Canon 199, §1: Qui iurisdictionis potestatem habet ordinariam potest eam alteri ex toto vel ex parte delegare, nisi aliud expresse caveatur.

§2. Etiam potestas iurisdictionis ab Apostolica Sede delegata subdelegari potest sive ad actum, sive etiam habitualiter, nisi electa fuerit industria personae aut subdelegatio prohibita.

§3. Potestas delegata ad universitatem negotiorum ab eo qui infra Romanum Pontificem habet ordinariam potestatem, potest in singulis casibus subdelegari.

<sup>1</sup> Cf. Farrugia, *De Casuum Conscientiae Reservationes*, p. 80; Pellé, *Le Droit Pénal*, p. 92; Davis, *Moral and Pastoral Theology*, III, p. 447.



§4. In aliis casibus potestas iurisdictionis delegata sub-delegari potest tantummodo ex concessione expresse facta. . . .

§5. Nulla subdelegata potestas potest iterum subdelegari, nisi id expresse concessum fuerit.

The bishop in dispensing the impediment of mixed marriage acts as the delegate of the Holy See; the chancellor, acting on the bishop's mandate, is sub-delegated for the purpose, and he may not validly hand on this power to his assistant unless the faculty obtained from the Holy See permits this to be done. In none of the published *formulae* of episcopal quinquennial faculties that we have examined is the faculty granted for the sub-delegate (in this case, the chancellor) to commit the power to another (in this case, the vice-chancellor). Clearly the law must place some limit to the process of handing on powers received.

The point at issue will be more clearly perceived by considering all the powers which the bishop enjoys by virtue of his ordinary jurisdiction, and not as a delegate of the Holy See: he may delegate the chancellor as in §3 of the canon, and the chancellor may for single cases sub-delegate his assistant.

The remedy for situations as that described above is for the vice-chancellor to obtain sub-delegation from the bishop when the chancellor is absent; otherwise the priest seeking a dispensation must obtain it either from the bishop or from the vicar-general, as provided for in canon 368, §2.

#### JUSTIFICATION OF ESPIONAGE

Are the activities of secret service agents lawful in discovering the military and political secrets of another country? (Q.)

#### REPLY

(i) It is, in itself, a lawful activity on principles of natural justice to explore the secrets of another for just reasons, as the father of a family is justified in doing, for example, if he suspects some grave misconduct amongst his children. The

moral theologians do not, indeed, discuss the question precisely under the aspect of international espionage, but the principles governing the matter may be seen in any manual s.v. *secretum*<sup>1</sup>; the sacramental secret is not subject to these principles. What a father may do in his family for its defence, or a civil police official in his district for its protection, the supreme authority of the State may also do. So long as war remains a possibility as the final arbitrament amongst nations, the State not only may but ought to try and discover the military secrets of a likely aggressor, and the political secrets also as being related to aggression. It is, in effect, a legitimate method of self-defence,<sup>2</sup> examples of which may be seen in the Old Testament. If, however, a country is unjustly preparing for war, the espionage incidental to it is unlawful.

(ii) Though lawful in itself, the information may be obtained, and usually is, by unjust means: deceit of all kinds, bribery and corruption. These methods are not lawful since the end never justifies the means. The agents themselves, though doing a useful bit of patriotic work, are quite often "shabby, undependable and incompetent mercenaries,"<sup>3</sup> but they are not all necessarily such. One must not condemn the activity itself as morally wrong solely because the agents employed in it are, more often than not, accustomed to use immoral means.<sup>4</sup>

#### WEDDING ANNIVERSARY MASS

Is there any special rite or privilege attaching to the Mass celebrated on the occasion of the silver or golden jubilee of a wedding? (H.)

#### REPLY

It may be found, on inquiry, that the parties for various reasons did not get the nuptial blessing at their wedding, in

<sup>1</sup> E.g. Prümmer, *Theologia Moralis*, II, §176.

<sup>2</sup> Cf. *Dict. Théol.*, XIV, col. 1761.

<sup>3</sup> C.S.G. Leaflet, n. 14, *Communist Spy Ring*.

<sup>4</sup> Cf. *l'Ami du Clergé*, 1933, p. 519.

which case a nuptial Mass may be celebrated and the blessing given on the occasion of the anniversary *servatis servandis*, since canon 1101, §1, permits this "postquam diu vixerint in matrimonio".

(i) In the common liturgical law no provision is made either for a privileged votive Mass, or for any appropriate rite or blessing on these occasions. The couple with their family may assist at a Mass celebrated in accordance with the rubrics, that is to say the Mass will be that of the day unless a votive Mass is permitted, when any suitable formula may be used, e.g. *Pro Gratiarum Actione*; the Mass *Pro Sponso et Sponsa* is permitted only when the nuptial blessing accompanies it. At the conclusion of the Mass or before it any authorized blessing contained in the Roman Ritual may be used, though there is none which exactly meets the circumstances, except the second blessing authorized by indult when the nuptial blessing is not permitted, and printed in the Appendix to the Roman Ritual; but this is authorized at a wedding, and there is no warrant for using it on an anniversary.

(ii) Local laws and rituals sometimes provide a special blessing for the occasion. Wapelhorst gives the text of one used in some German dioceses,<sup>1</sup> consisting of Psalm 127, versicles and a prayer, and it appears to be customary to use this rite in America. Though in perfect harmony with other texts in the Roman Ritual, we think that this formula may not be used elsewhere except with due authorization from the Ordinary.

#### MARRIAGE RITE: VESTURE OF PRIEST

Usually the parties retire with the priest to the sacristy for the civil declaration before the nuptial Mass; since the Mass does not follow immediately after the marriage rite, should the priest be vested in cotta and stole, or in alb and stole, or in alb, stole and chasuble? (N.)

<sup>1</sup> *Compendium Sacras Liturgias*, p. 578.

REPLY

*S.R.C.*, 31 August, 1867, n. 3158, 3: *Utrum pro superpelliceo uti valeat sacerdos alba cum stola ad pectus transversa . . . praesertim in celebrando matrimonio, cum immediate post absolutionem ritus Matrimonii Missam pro sponso et sponsa celebraturus sit: Resp.* Si immediate sequitur Missa, sacerdos praeter albam et stolam induere debet etiam planetam.

Fr Dunne<sup>1</sup> observes that it is better for the civil declaration to take place after the Mass, which means that the registrar will be kept waiting for about half an hour. If this can be done conveniently the rubric offers no difficulty.

When the civil declaration occurs between the marriage and the Mass, we think that the proper observance of the rubrics requires the priest to be vested in cotta and stole, as in *Rituale Romanum*, Tit. vii, cap. ii, n. 1. N. 3158 directs Mass vestments, with the exception of the maniple, *when Mass follows immediately*, and by implication disapproves of the priest assisting at the marriage vested in an alb as the questioner suggested. The rubricians do not expressly discuss the point. Fortescue,<sup>2</sup> in giving a description of the rite with the civil declaration before Mass, directs the priest to vest for Mass after the civil declaration. Dunne states that the priest does not put on the chasuble until he is ready to begin Mass, but he does not expressly direct the priest to wear an alb for the marriage rite, though this perhaps is implied in his description. Since the directions are capable of more than one interpretation, priests may choose whichever they please, but as an alternative to cotta and stole, which seems correct, we should prefer alb, stole and chasuble.<sup>3</sup>

E. J. M.

<sup>1</sup> *The Ritual Explained*, p. 134.

<sup>2</sup> *The Ceremonies of the Roman Rite* (1920, p. 408).

<sup>3</sup> Cf. Fortescue-O'Connell, *The Ceremonies of the Roman Rite*, p. 396.

## ROMAN DOCUMENTS

## THE NEW PROVINCE OF GLASGOW

## CONSTITUTIONES APOSTOLICAE

## I

GLASGUENSIS ET CANDIDAE CASAE  
SEU GALLOVIDIENSIS  
(MATRISFONTIS-PASLETANA)

AB ARCHIDIOECESI GLASGUENSI TRES SEPARANTUR TERRITORII PARTES, QUARUM UNA DIOECESI CANDIDAE CASAE SEU GALLOVIDIENSI ADIUNGITUR, DUAЕ ALIAE IN NOVAS DIOECESES, SUB NOMINE MATRISFONTIS ET PASLETANAE, ERIGUNTUR (A.A.S., 1947, XXXIX, p. 473).

## PIUS EPISCOPUS

SERVUS SERVORUM DEI  
AD PERPETUAM REI MEMORIAM

Maxime interest ad animarum bonum satius provehendum Ecclesiarum in catholico orbe circumscriptiones ita ordinari ut christifidelium necessitatibus, pro temporum et locorum adiunctis, melius respondeant. Oblatas itaque Nobis preces, quibus venerabilis Frater Donaldus Alfonsus Campbell, Archiepiscopus Glasguensis, ab hac Apostolica Sede ex postulavit ut sua Archidioecesis, nimia patens amplitudine, dismembretur et duae aliae exinde constituantur dioeceses, lubenti animo excipiendas duximus. De consilio igitur venerabilium Fratrum Nostrorum S. R. E. Cardinalium Negotiis Consistorialibus praepositorum, suffragante venerabili Fratre Gulielmo Godfrey, Archiepiscopo titulari Cianensi, Delegato Apostolico in Britannia, atque suppleto, quatenus opus sit, quorum intersit, vel eorum qui sua interesse praesumant consensu, certa scientia et apostolicae potestatis plenitudine ab archidioecesi Glasguensi borealem comitatus *Aerensis* partem, ab eiusdem comitatus australi regione rivulo *Lagum*, in *Garnook* flumen confluyente, divisam, separamus eamque una cum insulis *Cumbra*

*Maiori et Minori dioecesi Candidae Casae seu Gallovidiensi adiungimus, ita ut dioecesis ista contineat comitatus Dumfriensem, Aircudberechthensem, Victoriensem et Aerensem, atque insulas Cumbram Maiorem et Minorem. Item ab eiusdem archidioecesis Glasguensis territorio alteram dismembramus partem, quam in novam erigimus et constituimus dioecesim, a Motherwell urbe Matrisfontis appellandam, comitatum Lanarcensem complectentem, demptis paroeciis illis, quarum paroecialis ecclesia sita est in ipsa Glasguensi urbe, incluso verum territorio, licet intra fines Glasguae urbis exstante, paroeciarum illarum, quae ecclesiam paroecialem habent in comitatu Lanarcensi extra fines Glasguae. Paroecia autem Tollcross, cuius ecclesia paroecialis sita est vix extra fines praedictae urbis, dum eius territorium quasi integrum exstat intra urbis fines, archidioecesi Glasguensi etiam in posterum adnexa maneat. Novae huius dioecesis episcopalem sedem in urbe Matrisfontis, vulgo Motherwell, a qua dioecesis ipsa nomen mutuatur, constituimus, quam propterea ad civitatis episcopalis fastigium extollimus; Episcopi vero cathedram in ecclesia Deo in honorem B. Mariae Virginis de Bono Auxilio dicata, in eadem urbe extante, figimus. Deinde ab eadem archidioecesi Glasguensi aliam seiungimus partem, quam in dioecesim, a Pasleto urbe Pasletanam nuncupandam, erigimus, quae comitatum Renfroanum comprehendet, demptis paroeciarum illarum territoriis, quarum paroecialis ecclesia sita est intra fines civitatis Glasguensis, inclusis tamen territoriis, sive intra fines ipsius urbis, sive in comitatu Lanarcensi sitis, earum paroeciarum, quarum ecclesia paroecialis posita est in comitatu Renfroano. Paroeciâ vero Thornliebank, cuius paroecialis ecclesia sita est in comitatu Renfronano, dum quasi integrum eius territorium intra fines Glasguae urbis exstat, ad Glasguensem archidioecesim etiam in posterum pertinebit. Huius novae dioecesis episcopalem sedem in Pasleto urbe, a qua dioecesis ipsa nomen mutuatur, constituimus, illamque igitur ad civitatis episcopalis fastigium evehimus; Episcopi vero cathedram in ecclesia Deo in honorem S. Marini Episcopi dicata, in eadem urbe extante, figimus. Novis itaque hisce Cathedralibus Ecclesiis Matrisfontis et Pasletanae earumque pro tempore Episcopis omnia tribuimus iura, privilegia, honores, insignia et gratias, quibus ceterae cathedrales Ecclesiae earumque Antistites iure communi fruuntur, illosque iisdem adstringimus oneribus et obligationibus, quibus ceteri adstringuntur. Easdem Cathedrales Ecclesias suffraganeas constituimus Ecclesiae Glasguensi, in metropolitana alteris Nostri Litteris Dominici gregis hac ipsa die datis evectae, atque propterea Episcopos Matrisfontis et Posletanos metropolitico Archiepiscopi*

Glasguensis iuri subiicimus. Quum vero praesentis temporis adiuncta haud permittant quominus in novis his dioecesebus Cathedrale Canonice Capitulum modo constituatur, indulgemus ut interim pro Canonice in utraque dioecesi Consultores dioecesani ad iuris tramitem eligantur et adhibeantur. Quod autem attinet ad dioecesium Matrisfontis et Pasletanae regimen et administrationem, ad Seminarii institutionem, ad Vicarii Capitularis seu Administratoris, sede vacante, electionem, ad clericorum et fidelium iura et onera aliaque id genus, servanda iubemus quae de his rebus sacri canones praescribunt. Quod vero ad clerum peculiariter spectat, decernimus ut simul ac novarum harum dioecesium erectio ad effectum deducta fuerit, eo ipso clerici Ecclesiae illi censeantur adscripti in cuius territorio legitime degunt. Mandamus denique ut omnia documenta et acta, quae Candidae Casae seu Gallovidiensem et novas dioeceses respiciunt, ab archidioecesis Glaguensis cancellaria, curiis tradantur dioecesium illarum ut in suo quaeque archivo diligenter serventur. Ad quae omnia ut supra disposita et constituta executioni mandanda venerabilem quem supra diximus Fratrem Gulielmum Godfrey, Delegatum Apostolicum in Britannia, deputamus, eique idcirco omnes tribuimus ad id necessarias et opportunas facultates, etiam subdelegandi ad effectum de quo agitur quemlibet virum in ecclesiastica dignitate constitutum, facto eidem onere authenticum peractae executionis actorum exemplar ad S. Congregationem Consistorialem quamprimum transmittendi. Praesentes autem Litteras et in eis contenta quaecumque, etiam ex eo quod quilibet quorum intersit vel qui sua interesse praesumant, etiam si specifica et individua mentione digni sint, auditi non fuerint vel praemissis non consenserint, nullo unquam tempore de subreptionis vel obreptionis aut nullitatis vitio, seu intentionis Nostrae, vel quolibet alio, licet substantiali et inexcogitato, defectu notari, impugnari vel in controversiam vocari posse, sed eas, tamquam ex certa scientia ac potestatis plenitudine factas et emanatas, perpetuo validas existere et fore suosque plenarios et integros effectus sortiri et obtinere atque ab omnibus ad quos spectat inviolabiliter observari debere; et, si secus super his a quocumque, quavis auctoritate scienter vel ignoranter contigerit attentari, irritum prorsus et inane esse et fore volumus ac decernimus; non obstantibus, quatenus opus sit, regulis in synodalibus, provincialibus, generalibus universalibusque Consiliis editis, generalibus vel specialibus constitutionibus et ordinationibus apostolicis et quibusvis aliis Romanorum Pontificum Praedecessorum Nostrorum dispositionibus ceterisque contrariis, etiam speciali mentione dignis, quibus omnibus per praesentes derogamus. Volumus denique ut harum Litterarum



transumptis vel excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur fides, quae hisce Litteris tribueretur, si ipsaemet exhibitae vel ostensae forent. Nemini autem hanc paginam dismembrationis, adnexionis, erectionis, constitutionis, concessionis, statuti, subiectionis, decreti, derogationis et voluntatis Nostrae infringere vel ei contraire liceat. Si quis vero id ausu temerario attentare praesumpserit, indignationem omnipotentis Dei et beatorum Apostolorum Petri et Pauli se noverit incursum.

Datum Romae, apud S. Petrum, anno Domini millesimo nongentesimo quadragesimo septimo, die quinta et vicesima Maii mensis, Pontificatus Nostri anno nono.

Pro S. R. E. Cancellario

I. Card. GRANITO DI BELMONTE  
Decanus S. Collegii

Fr. RAPHAËL C. Card. Rossi,  
S. C. Consistorialis a Secretis

II

GLASGUENSIS

ARCHIEPISCOPALIS ECCLESIA GLASGUENSIS IN METROPOLITANAM  
ERIGITUR ATQUE NOVA CONSTITUITUR PROVINCIA ECCLESIASTICA  
(A.A.S., 1947, XXXIX, p. 476).

PIUS EPISCOPUS

SERVUS SERVORUM DEI  
AD PERPETUAM REI MEMORIAM

Dominici gregis regimen Romano Pontifici divinitus commissum postulat ut hierarchicus dioecesium ordo aliter ordinetur, quoties hoc ad cleri populique disciplinam provehendam melius conferre videatur. Quum itaque archidioecesis Glasguensis territorii extensionem latissime pateret, Nos per Apostolica sub plumbo Litteras *Maxime interest*, hac ipsa die datas, per amplum illius territorium dismembravimus et binas novas dioeceses, nempe *Pasletanam* et *Matrisfontis*, exinde ereximus et constituimus. Quibus igitur dioecesibus erectis, cathedralium ecclesiarum numerus in Scotia auctus est; quare Ecclesiam Glasguensem, quae ex ecclesiastica provincia S. Andreae a fel. rec. Innocentio Pp. Octavo, Praedecessore Nostro, distracta et ad metropolitanae dignitatem

elata est anno millesimo quadringentesimo nonagesimo secundo, quaeque, haeresis erumpente, saeculo sextodecimo ad extremam ruinam ut ceterae Scotiae Ecclesiae, misere adducta, sed postea, temporis decursu haeresis turbine aliquantum sedato, ad archidioecesis dignitatem, Sedi Apostolicae immediate subiectae, per Apostolicas sub plumbo Litteras *Ex suprema* a cl. mem. Papa Leone Tertio decimo, Decessore Nostro, die quarta mensis Martii, anno millesimo octingentesimo septuagesimo octavo erecta est, ad Ecclesiae Metropolitanae gradum hodie restituere et novam ecclesiasticam provinciam in regione illa condere peropportunum sane visum est. Quapropter de venerabilium Fratrum Nostrorum S. R. E. Cardinalium S. Congregationi Consistoriali praepositorum consilio, suffragante venerabili Fratre Gulielmo Godfrey, Archiepiscopo titulari Cienensi et Delegato apostolico in Britannia, atque suppleto, quatenus opus sit, quorum intersit vel eorum qui sua interesse praesumant consensu, omnibus mature perpensis, archidioecesim Glasguensem ad Ecclesiae Metropolitanae gradum et dignitatem extollimus, eique propterea omnia tribuimus iura privilegia honores et praerogativas, quibus ceterae Metropolitanae Ecclesiae iure communi fruuntur et gaudent. Insuper novas quas supra memoravimus dioeceses Pasletanam et Matrisfontis Suffraganeas constituimus novae Metropolitanae Ecclesiae Glasguensi earumque Episcopos metropolitico Archiepiscopi Glasguensis iuri subiicimus. Quae quidem Cathedrales Ecclesiae Pasletana et Matrisfontis una cum Metropolitana Ecclesia Glasguensi novam efformabunt Provinciam ecclesiasticam. Ad haec autem executioni mandanda venerabilem quem supra diximus Fratrem Gulielmum Godfrey, in Britannia Delegatum Apostolicum, deputamus; cui propterea necessarias et opportunas tribuimus facultates etiam subdelegandi, ad effectum de quo agitur, quemlibet virum in ecclesiastica dignitate constitutum, eidemque onus imponimus ad S. Congregationem Consistorialem authenticum actus peractae executionis exemplar, quamprimum fas erit, transmittendi. Praesentes autem Litteras firmas, validas et efficaces exsistere et fore suosque plenarios et integros effectus sortiri et obtinere, atque ab omnibus ad quos spectat inviolabiliter observari debere et, si secus super his a quocumque, quavis auctoritate, scienter vel ignanter contigerit attentari, id irritum prorsus et inane esse et fore volumus ac declaramus, contrariis quibuslibet minime obstantibus, etiam speciali mentione dignis, quibus derogamus. Harum vero Litterarum transumptis vel excerptis, etiam impressis, manu tamen alicuius notarii publici subscriptis et sigillo viri in ecclesiastica dignitate vel officio constituti munitis, eadem prorsus tribuatur

fides, quae hisce praesentibus tribueretur si exhibitae vel ostensae forent. Nemini autem hanc paginam erectionis, constitutionis, statuti, concessionis, derogationis, commissionis et voluntatis Nostrae infringere vel ei contraire liceat. Si quis vero id ausu temerario attentare praesumpserit, indignationem omnipotentis Dei et Beatorum Apostolorum Petri et Pauli se noverit incursurum.

Datum Romae apud S. Petrum, anno Domini millesimo nongentesimo quadragesimo septimo, die vicesima quinta Maii mensis, Pontificatus Nostri anno nono.

Pro S. R. E. Cancellario

I. Card. GRANITO DI BELMONTE  
*Decanus S. Collegii*

Fr. RAPHAËL C. Card. ROSSI,  
*S. C. Consistorialis a Secretis*

## AUSTRALIAN APOSTOLIC DELEGATION

### SACRA CONGREGATIO DE PROPAGANDA FIDE

#### DECRETUM

DELEGATIO APOSTOLICA HUCUSQUE AUSTRALASIAE, DEINCEPS  
"AUSTRALIAE, NOVAE ZEALANDIAE ET OCEANIAE" APPELLABITUR  
(A.A.S., 1947, XXXIX, p. 501).

Cum per decretum, hoc ipso die datum, haec Sacra Congregatio de Propaganda Fide crexerit peculiarem Delegationem Apostolicam, ab Archipelago Indonesiano nuncupandam, pro territoriis Insularum Maiorum et Minorum Sundae et illarum quas Moluccas vocant necnon Insulae Novae Guineae partis occidentalis usque ad centesimam quadragesimam primam lineam meridianam longitudinis orientalis una cum minoribus adnexis insulis, hucusque sub ditione Delegationis Apostolicae Australasiae, eadem S. Congregatio de Propaganda Fide statuit ut deinceps Delegatio Apostolica Australasiae appellaretur *Delegatio Apostolica Australiae, Novae Zealandiae et Oceaniae*.

Quam Sacrae Congregationis de Propaganda Fide sententiam Ssñus D. N. Pius div. Prov. Papa XII in audientia diei 8 mensis Iunii vertentis anni ratam confirmatamque habuit atque praesens in re Decretum confici iussit.

Datum Romae, ex Aedibus Sacrae Congregationis de Propaganda Fide, die 8 mensis Iunii anno Domini 1947.

P. Card. FUMASONI BIONDI, *Praefectus*.

## EXTENDED USE OF NEW LATIN PSALTER

## COMMISSIO PONTIFICIA DE RE BIBLICA

DE USU NOVI PSALTERII LATINI EXTRA HORAS CANONICAS (A.A.S. 1947, XXXIX, p. 508).

Cum quaesitum fuerit utrum nova Psalmorum conversio ex primigeniis textibus facta, quae secundum litteras Apostolicas *Motu proprio* datas die 24 Martii 1945 in cotidianis precibus sive horis canonicis adhiberi potest, in ceteris liturgicis precibus ac caeremoniis licite adhibeatur.

Summus Pontifex Pius Papa XII, in audientia die 22 Octobris 1947 infrascripto benigne concessa, affirmative respondit, eandem facultatem extendendo ad omnes preces tam liturgicas quam extraliturgicas, dummodo de *integr*is psalmis extra Missam recitandis vel cantandis agatur.

Romae, die 22 Octobris 1947.

IACOBUS M. VOSTE, *Consultor ab actis*.

*Motu Proprio*, 24 March, 1945: See THE CLERGY REVIEW, 1945, XXV, p. 524.

DIOCESAN "NIHIL OBSTAT" BEFORE  
MARRIAGE

## SACRA CONGREGATIO DE SACRAMENTIS

N.1099/47 Vg.

BEATISSIME PATER,

Em.mus Bernardus Griffin, Archiepiscopus Westmonasteriensis, nomine omnium Episcoporum Angliae et Cambriae, quae sequuntur exponit:

I. Attentis:

(1) parvitate territorii dictarum diocesium et matrimoniorum inter nupturientes ad diversas dioeceses pertinentes initorum frequentia;

(2) generali exiguitate paroeciarum, qua fit ut parochi suos subditos personaliter passim cognoscant, ita ut existentia impedimentorum ad suam notitiam facile perveniat;

(3) cognitione qua fideles generatim pollent de iis quae ad validitatem matrimonii pertinent, eorumque fidelium abhorrentia ab invalidis nuptiis contrahendis;

(4) magno onere et gravibus expensis quibus Curiae Episcopales obnoxiae essent si servarentur normae n. 4 (a) Instructionis "Sacrosanctum" Sacrae Congregationis de Disciplina Sacramentorum diei 29 junii 1941 (*A.A.S.*, Vol. XXXII, p. 297), quibus praecipitur ut quoties nupturientes diversis pertinent dioecesium documentorum paroecialium transmissio fiat per tramitem Cancellariae Curiae Episcopalis dioecesis sponsi vel sponsae; itemque ut parochus qui matrimonio assistit licentiam suae Curiae, quam "nihil obstat" dicunt consequatur humiliter postulat ut super hisce normis dispensatio benigne concedatur, adeo ut praxis in re huc usque adhibita servetur:

II. Attenta diligentia generatim a parochis adhibita in regestis paroecialibus matrimoniorum et baptismorum conficiendis et servandis, ex qua fit ut norma n. 11 (b) praelaudatae Instructionis qua praecipitur ut Ordinarii semel saltem in anno dicta regesta paroecialia inspiciant, minus videatur ad abusum praecavendos necessaria, humiliter postulat ut vigens disciplina servari possit, iuxta quam Ordinarii quolibet triennio in visitatione dioecesis ad normam can. 345, regesta paroecialia inspiciant.

Sacra Congregatio de Disciplina Sacramentorum, attentis expositis et favorabili praehabito voto Exc.mi Delegati Apostolici Angliae et Cambriae, vigore facultatum sibi a Ss.mo Domino Nostro PIO Divina Providentia Papa XII tributarum, in Congressu diei 30 Octobris 1947, petitas dispensationes pro universis dioecesium Angliae et Cambriae *ad sexennium* concessit, dummodo:

(1) Nupturientes ambo pertineant Angliae et Cambriae;

(2) quaelibet pro posse removeantur pericula ne matrimonia nulliter celebrentur;

(3) cetera omnia a iure, ab Instructione Sacrae huius Congregationis diei 29 junii 1941 necnon peculiaribus dictarum dioecesium statutis, religiose serventur;

(4) Ordinarii quotannis accuratam relationem de observantia praelaudatae Instructionis Sacrae huic Congregationi rite transmittant.

Datum Romae, ex Aedibus Sacrae Congregationis de Disciplina Sacramentorum die 6 Novembris 1947.

(Sgd.) B. Card. Aloisi Masella,  
Pro-Praefectus.

The terms of this Rescript, which is printed by the gracious permission of His Eminence the Cardinal Archbishop of Westminster, are practically identical with the terms of the Irish Rescript printed in the *Irish Ecclesiastical Record*, 1947, LXIX, p. 255. The Instruction from the *Sacred Congregation of the Sacraments*, 29 June, 1941, was explained in *THE CLERGY REVIEW*, 1941, XXI, p. 199, and some questions arising therefrom may be seen in XXI, p. 357; XXII, p. 558; XXV, p. 228.

## JUDICIAL POWER—ECCLESIASTICAL AND CIVIL

(Concluded)

### ALLOCUTION<sup>1</sup>

OF POPE PIUS XII TO THE AUDITORS AND OTHER OFFICIALS OF THE  
ROMAN ROTA, 29 OCTOBER, 1947 (*A.A.S.*, 1947, XXXIX,  
pp. 493-498.)

(Introductory sentence omitted.)

The past year has been for the Church a year of consolations and afflictions, a year of victories and conflict, as she contends with the world's ever-changing and self-contradictory, but none the less persistent, opposition to her, according to the words of the Redeemer: "Si mundus vos odit, scitote quia me priorem vobis odio habuit."<sup>2</sup>

Thus the task of resisting the unjust demands of totalitarian governments that oppress the consciences of men, the task of denouncing and condemning them before the world, is one which the Church has not failed to fulfil spontaneously and of her own free initiative. And yet among those who only yesterday were regarding this as the Church's duty and requiring it of her even impotently, there are many who, now that they have obtained power themselves, stigmatize such action as a crime and an unwarranted interference with the province of the civil authority.

<sup>1</sup> Translated from the Italian by G.D.S.

<sup>2</sup> John xv, 18.

And the same arguments that tyrannical governments were yesterday using against the Church as she strove in defence of God's rights and man's proper dignity and liberty, are being used today by the new tyrants to oppose her present activity in the cause of truth and justice. Nevertheless, the Church continues on her straight path, intent always on the end for which she was established by her divine Founder: to bring men to the everlasting happiness of heaven by the supernatural paths of virtue and goodness, while at the same time promoting the peaceful and prosperous life of men in society.

This thought brings Us, by a natural transition, to the third point in the theme which for the past two years We have been setting forth for your consideration. Of the differences between the judicial authority of the Church and that of the State in regard to their origin and nature and in regard to their respective objects, We have already spoken;<sup>1</sup> it remains for Us now to speak of their different ends.

This last difference between the two societies, based upon their respective ends, undoubtedly excludes that violent subjection of the Church to the State, that forcible inclusion of the Church within the State as a part of it, which is contrary to the nature of each and which, in the early stages at least, all totalitarianism tends to achieve. But it does not exclude every kind of union between the two societies, still less does it require between them a cold and detached attitude of agnosticism and indifference. This is an erroneous conception of the doctrine that Church and State are two perfect societies really distinct. Such a view would fail to account for the many forms of union, historical and actual, more or less advantageous, which have existed between the two powers; above all it would leave out of account the fact that Church and State both have their origin in God and that both are concerned with the same subjects, human beings, and with their personal dignity, whether natural or supernatural. All this could not and did not escape the attention of Pope Leo XIII when, in his Encyclical *Immortale Dei* of 1 November, 1885, he clearly defined the limits of the two societies in function of their ends, observing that the proximate and special end of the State is to care for men's earthly prosperity, while that of the Church is to procure their heavenly and everlasting welfare, so far as they stand in need of the sure support of State or Church in their quest of earthly or heavenly things.

May we not see here in some respects an analogy with the

<sup>1</sup> See THE CLERGY REVIEW, 1947, XXVII, pp. 270-282.



relation between body and soul? Their joint activity is such that a man's psychological character is constantly influenced by his temperament and physiological conditions, while on the other hand moral impressions, emotions and passions react so powerfully upon physical sensibility that even the features of a man's countenance are modelled by the soul, which, as it were, imprints its own likeness upon them.

The distinction of end exists, therefore, and it is a distinction that, in divers ways, profoundly influences both Church and State, particularly the supreme authority of each, and consequently also the judicial power which is one of its parts or functions. Whether individual judges of the ecclesiastical tribunal appreciate the fact or not, the whole of their judicial activity forms a part of the plenary life of the Church and is included under her end: *caelestia ac sempiterna bona comparare*. This *finis operis* of the Church's judicial power gives it an objective character of its own and makes it an institution belonging to the Church as a supernatural society. And since this objective character has its origin in the other-worldly end of the Church, her judicial power will never suffer from that rigid immobility to which purely earthly institutions, whether from fear of responsibility, from indolence, or even from a misguided solicitude for the security of law (precious though that is), are so easily liable.

But this is not to say that the judicial system of the Church leaves free scope to the judge's arbitrary decision in individual cases. Such so-called "vitality" of law is a disastrous error, an unhappy product of our own age which has its origin in a field of activity extraneous to the Church. The Church remains immune from the anti-intellectualism that is so common today, and adheres to the principle: the judge decides individual cases according to the law—a principle which, without favouring that excessive juridical formalism of which We have spoken on another occasion,<sup>1</sup> at the same time repudiates an arbitrary subjectivism that would set the judge above the law and not below it. A right understanding of the law according to the mind of the legislator, a correct analysis of each case in relation to the law that has to be applied to it—this intellectual work is an essential part of judicial practice. Without it the judge's verdict would be nothing but a mere command; it would cease to fulfil the meaning of "*positive law*", that is to say, the "posing" or placing of order into the world in individual cases, and so contributing to that order of the world in which and for which the wisdom of God has created it.

<sup>1</sup> 1 October 1942. See THE CLERGY REVIEW, 1943, XXIII, p. 137.

How rich in vitality, then, is this department of judicial activity! Moreover, ecclesiastical law is directed to the common good of ecclesiastical society and is in consequence inseparably linked with the end of the Church. And so when the judge applies the law to an individual case he is co-operating in bringing to fulfilment the end which lives in the Church. And when, on the other hand, he is confronted with doubtful cases or when the law leaves him freedom of action, he will find in this connexion between the Church's juridical system and her end both guidance and reasons for a correct decision, as well as a safeguard against arbitrary action.

Therefore, from whatever point of view we consider the relation between the Church's juridical system and the Church's end, it is seen to be the surest guarantee of the true vitality of its decisions; and while it sets the ecclesiastical judge in a divinely ordained office it also inspires him with that deep sense of responsibility which, in the Church also, is the indispensable safeguard of the security of law, a safeguard more effective than any juridical system.

In saying this we are not overlooking the practical difficulties which, in spite of everything, modern life presents to the judicial power of the Church; difficulties which under certain aspects are greater than those that confront civil tribunals. It is enough to mention in this connexion certain spiritual values in regard to which the judicial power of the State acknowledges less obligation, or even maintains an attitude of deliberate indifference. Typical of such difficulties are crimes against the faith or cases of apostasy, cases involving "freedom of conscience" or "religious toleration", and also matrimonial cases. Here the Church, and consequently the ecclesiastical judge in like manner, is unable to adopt the neutral attitude of States of mixed religious profession; still less can she make her own the outlook of a world that has fallen into unbelief and religious indifference. The Church can let herself be guided only by the essential end which God has given her.

We are thus constantly meeting the profound difference between the judicial power of the Church and that of the State which their different end entails. There is no reason, of course, why the one should not avail itself of the results achieved by the other, whether in the theoretical field or in that of practical experience; but it would be wrong to try to transfer mechanically all the elements and laws of the one to the other, still more to put both on the same level. The Church's juridical power and her judges do not need to seek their ideal elsewhere, they have it in themselves. They must bear in mind always that the Church is a supernatural organism, having within itself a divine vital principle, a principle from which

her judicial power and her judges also must derive their motive power and guidance.

It is to the Bishops, in virtue of their office and by divine ordinance, that the function of judge belongs. Of them the Apostle says that "they have been placed by the Holy Ghost to rule the Church of God".<sup>1</sup> But "ruling" includes "judging" as one of its necessary functions. Therefore according to the Apostle Bishops are called by the Holy Ghost to the office of judge no less than to that of ruler of the Church. The faithful of the Church of God, "which He has purchased with His own blood", are the subjects over whom that judicial power is exercised. The law according to which judgement is pronounced in the Church is, fundamentally, the law of Christ. The divine vital principle of the Church moves all the persons that are in her, and all the things that are in her, to her end; it therefore moves also her judicial power and her judges: *caelestia ac sempiterna bona comparare*.

Therefore you who hold the office of judges in the Rota, the Ordinary Tribunal of the Apostolic See, must be conscious of your unique dignity, not in a spirit of pride or self-importance, but with a simple and humble conviction that you are fulfilling a sacred duty. Then will the ideal of your office be strengthened within you, less as the fruit of your own efforts than as a grace of the Holy Spirit.

But Our words to you on this occasion should be understood especially as the expression of Our thanks for your work, and particularly for the spirit of religious sentiment of which it is a clear proof. Bitter criticisms, hostile in content and based on contrary principles—such as those which are directed against you—usually indicate that those who are their target are in the right; and, as in the present case this presumption is corroborated by the eloquent statistics which your Dean has presented, we have a proof for all honest men to see, that the guiding star that directs your work as judges is a conscientious reverence for God's law, a firm resolution to safeguard truth and justice, and that "benignitas et humanitas"<sup>2</sup> which the divine Saviour brought into the world and which is the distinguishing mark of all who have the salvation of souls at heart.

Upon that guiding star keep your eyes ever fixed, unmoved by the stormy waves of human passion or by hostile attacks, content and happy in the testimony of your conscience as you contribute by your work to the "building up of the body of Christ".<sup>3</sup>

(Last paragraph omitted.)

<sup>1</sup> Acts xx, 38.

<sup>2</sup> Tit. iii, 4.

<sup>3</sup> Eph. iv, 12.

## BOOK REVIEWS

*Le Schisme Byzantin.* By Martin Jugie, A.A. Demy 8vo. Pp. 487.  
(Paris: P. Lethielleux.)

EVERYBODY who has made a study of the Eastern Church recognizes the competence and authority of the Assumptionist scholar Père Martin Jugie, whose monumental work on the dogmatic theology of the Eastern Churches appeared shortly before the outbreak of the war. In the present volume, which was published in 1941, Père Jugie approaches the problem of the separated Eastern Churches from the standpoint of history, but with an undisguised apologetic and missionary motive. The problem of the Eastern schism, he maintains, is rooted in history and it is essential for both the East and the West to understand the causes and extent of the separation before being able to appreciate to the full the grave consequences which have followed, and the possibility of finding a way back. His book, therefore, falls into two distinct parts: the first giving us an historical survey of the development and stages of the schism, the second discussing its doctrinal significance and the effects which it has produced on the life and thought of the Eastern Churches.

The core of the first part of the book is, of course, the still obscure question of the patriarch Photius and the extent of what is commonly called the Photian schism. The researches of Dr Dvornik, Père Venance Grumel, A.A., and M. Emile Amann have obliged us to revise and in some ways reverse the story of the eighth General Council of Constantinople (869-870) and of the attitude of Pope John VIII.<sup>1</sup>

Père Jugie's survey of the Photian question is situated in its historical context, and we are able to assess more clearly the different influences which were working together to provoke a division between the Papacy and the patriarchate of Constantinople. It was a question not merely of the almost uninterrupted interference of the Eastern Emperors in ecclesiastical affairs, the ambitious views of the patriarchs themselves, national and racial antipathies, division between the East and West in theology and Church discipline, but the almost prosaic question of difference of language and the need to act so often through interpreters. Père Jugie is not blind to the failings of the Western representatives and even the

<sup>1</sup> On this point see "Propaganda in History; the Greek Schism", in *THE CLERGY REVIEW*, November 1938. Dr Dvornik's study of the whole question is shortly to be published by the Cambridge University Press.

Popes, not indeed with regard to the dogmatic position which they assumed, but with regard to the manner and tone in which they declared their position. In some ways he seems to suggest that the rupture between East and West was a matter of wounded feelings, temperament and unfortunate expressions, rather than one of fundamental differences of outlook. Perhaps what men most needed in the ninth and eleventh centuries was a competent treatise *De Ecclesia*.

In the second part of his book Père Jugie examines the effect of the schism on the Eastern Churches from the point of view of the theology of the Church. The independent Eastern Churches (and he enumerates thirty of them) have lost not merely unity of government but equally unity of discipline, and, what is more important, unity of faith. None of the questions at issue at the moment of the schism has been satisfactorily settled, and the Greek Church has shown itself radically incapable of calling together a new General Council. The Church in the East was, in fact, until recent years, little more than a department of the State.

Yet precisely because the division between East and West was gradual rather than abrupt, unconscious rather than deliberate, Père Jugie holds out hope that there may be some possibility of return. He closes his book with what amounts to a plea to Orthodox Christians to find true union and the true centre of infallible authority in the Church by looking again to Rome and the West.

A. B.

*The Natural Law.* By Heinrich A. Rommen. Translated by Thomas R. Hanley, O.S.B., Ph.D. Demy 8vo. Pp. ix + 290. (B. Herder Book Co. 24s.)

FOR years we have been waiting in this country for a competent treatise on the Natural Law not only from the point of view of jurisprudence but particularly in relation to ethics, metaphysics and theology. A great deal has, of course, been written both here and in America on what is known as the "Natural Law School" of political philosophers and such works as Dr Lauterpacht's *An International Bill of the Rights of Man* or Dr Idelson's papers in the *Transactions of the Grotius Society* and books like *The Revival of Natural Law Concepts* by C. G. Haines may be taken as evidence that the idea of the Natural Law is still active and fruitful in the minds of those who are concerned with the theory of international relations. There have been, too, a few slight Catholic contributions to this subject, but nothing of a fundamental character has hitherto appeared in England. Across the Atlantic, however, the problems of

political philosophy have long been discussed from the Catholic standpoint, and there are numbers of articles, books and papers which deal not only with the more superficial aspects of the matter, but examine the great fundamental and philosophical problems of law and international relations.<sup>1</sup>

It is therefore a matter of considerable importance that a workmanlike translation of Dr Rommen's survey of the history and philosophy of the Natural Law has been published by Messrs. Herder and is available in this country.

The book is divided into two parts—the first historical, the latter entitled "Philosophy and Content of the Natural Law". A glance at the titles of the seven chapters which make up Part I of the book brings home, to the Catholic reader at least, the very different outlook adopted by Dr Rommen from that which is commonly found among the professed historians of political ideas. Chapter III, for example, is entitled "The Turning Point, Hugo Grotius" and Chapter V "The Turning away from Natural Law". On a number of points Dr Rommen's teaching is at variance with the views expressed in such text-books as Dunning and Sabine, which are the stand-by of most undergraduates. He is most critical of the Greek Sophists, underlines the intellectual quality of the Stoics, insists on the teleology of both Plato and Aristotle, and above all gives an adequate account of the Natural Law teaching of the "Scholastics". In particular he refuses to look upon Grotius as the "Father of Natural Law" or as the founder of a true conception of international law. Grotius in fact stands at the parting of the ways. He separates from the later scholastics such as Suarez, Vittoria, and Bellarmine; and although he paid tribute to these writers, he failed to grasp the philosophy which was at the base of their jurisprudence. Thus, for example, he failed to preserve the important distinction which they had made between the *jus naturale* which embraces the universal principles of ethics, and the *lex naturalis* which has a positive content and was equated by them to the *jus gentium*. The confusion in the mind of Grotius opened the way for Pufendorf's equation of *jus naturale* with *jus gentium* and the consequent emergence of a sheerly positivist conception of international law.

<sup>1</sup> See for example Dr Rommen's own substantial work *The State in Catholic Thought* (Herder), or H. Meyer *The Philosophy of St Thomas Aquinas* (Herder); or the *Proceedings of the American Catholic Philosophical Association*, Vol. VII, "Political Philosophy", Vol. XV, "Philosophy of the State", Vol. XX, "Philosophy of Democracy"; or the paper entitled "Metaphysics and International Order" by C. De Koninck, in Vol. XVII of the same series; or the profound if somewhat prolix series of articles entitled "The Theory of Democracy", published by M. J. Adler and Fr Walter Farrell, O.F., in *The Thomist* from 1941 to 1944.

The divorce of jurisprudence from philosophy and particularly from metaphysics is not only unwarranted but has done immense harm to legal ideas and to the status of law. Unless it is to be an attempt, as an American writer has said, "to solve the unsolvable" jurisprudence must be rooted in philosophy, and legal philosophy must have a metaphysical basis. As Dr Rommen puts it in his somewhat turgid style: "The first prerequisite of an unalterable, permanent, standard of natural law is the possibility of a knowledge of being, of a knowledge of the essences of things; in other words a realistic epistemology or theory of knowledge. For Pufendorf, Kant, and others, who have no realistic epistemology, not being but some impulse or other, a special property like sociality or a postulate of practical reason like freedom, is the source of oughtness, the principle of ethics and of natural law. Deductive reason is thereby freed from control by reality and consistently indulges in an increasingly hollow rationalism which, to be meaningful, borrows continually from the actual political and sociological ideals of the age. Natural law in the strict sense is therefore possible only on the basis of a true knowledge of the essences of things, for therein lies its ontological support."

The argument that the human intellect obtains by abstraction knowledge of the essence of things; that this essence is, in created things, distinct from existence and may be considered as a goal or end to be realized; that the conception of the nature of a being and the order of creation supposes the primacy of the intellect over the will; all this is worked out fully by Dr Rommen in the second half of his book. His presentation of the subject is far from easy reading and suffers from the heavy treatment which we associate inevitably with German philosophical work. In this respect his book compares badly with the brilliant commentaries on the thought of St Thomas written with traditional French lucidity by such masters as Père Gillet, Père Delos, and Père Laversin.<sup>1</sup> He succeeds, however, in setting out convincingly the wide divergence which exists between the modern so-called Natural Law theories of political philosophy and the Scholastic doctrine with regard to the position which the Natural Law occupies in any conception of ethics or politics. In speaking of Grotius, Dr Rommen summarizes the whole position and explains the growth of a completely secularist conception of law. "He placed the rectitude of voluntary action in a twofold conformity; that of the intellect with the thing or object,

<sup>1</sup> See especially the "Notes Explicatives" and "Renseignements Techniques", in the French edition of the *Summa*, published by "La Revue Des Jeunes" under the titles of *La Loi* and *La Justice*.



and that of the will with the intellect. Nevertheless his design of vindicating the absolutist doctrine of James I of England drove him again back to the primacy of the will. He accordingly defended the nominalist doctrine that essentially bad acts are evil, not because they are intrinsically at variance with God's essence, but because they are forbidden by God." This is the point at which the Natural Law teaching of Grotius and of the philosophers of the Enlightenment parted company with that of the Scholastics. It was not a big step from this to the denial of any divine prohibitions, and thence to the denial of intrinsic morality in any action. The result was not only a secularized conception of Natural Law, but also inevitably the construction of a system of political philosophy which contained within itself such contradictory elements that sooner or later it was bound to collapse. We are witnessing the effect of that collapse today; and books such as Dr Rommen's will have a big part to play in effecting a restoration.

A. B.

*Newman and Bloxam. An Oxford Friendship.* By R. D. Middleton. (Oxford University Press, Geoffrey Cumberlege. 18s. net.)

THIS is a fascinating book, whether for the expert on the Oxford Movement or for those who have been intimidated by the immense literature which has already been published concerning Newman and his friends. As a picture of Newman in his Oxford years and of the utterly bleak background from which the religious revival grew, it provides a perfect introduction for those who know little of the period. John Rouse Bloxam was seven years junior to the young Fellow of Oriel who had made such an immense impression on his contemporaries both as a tutor and as vicar of St Mary's. He offered to become Newman's unpaid curate at Littlemore, when Newman built and opened his church there to serve that neglected part of his parish; and he was one of the first inmates of the "monastery" which Newman persistently denied to be anything more than an expression of his own desire and that of a few friends to lead a more simple life than they had been leading.

Himself a fellow of Magdalen College, Bloxam was deeply interested in the antiquarian and liturgical problems which arose when the "Oxford men" turned their attention to reviving the neglected ritual of the Church of England. He personally arranged the interior of the new church at Littlemore, and his interest in liturgy was to be his undoing. He accepted an invitation from Lord Shrewsbury's chaplain, the learned Dr Rock, to visit Alton

Towers, and there he even attended Mass in Shrewsbury's private chapel. Scandalous rumours spread that he had actually bowed his head at the elevation; and Newman felt obliged to explain matters fully to the Bishop of Oxford, who accepted the explanation, but with urgent entreaties to Newman to prevent any similar indiscretion in future. Bloxam soon afterwards resigned from Littlemore and went before long to become vicar of Beeding church in Sussex. For nearly fifty years he and Newman kept up their intimate friendship. Although Bloxam never became a Catholic, Newman spoke of him in his last years as "my oldest friend". He died at Beeding within a few months after Newman's death in August 1890, and bequeathed to Magdalen College the crowded volumes of letters and press cuttings concerning Newman's whole life which he had spent twenty years in compiling.

Many of the documents and letters here quoted have already been published separately in other places, but the story is pieced together from Bloxam's albums and gives a picture, unique in its completeness, of the period at Littlemore. For Catholic readers it is of special interest because it contains important new material on the brief and critical period which has been least known hitherto, when Newman had firmly forbidden his friends to fraternize with Catholics or converts, and when Wiseman, recently arrived as rector of Oscott, was vainly trying to establish contact with the Tractarians. Pugin, as an architect who was already being widely employed for Anglican church building and restoration, was one of the very few Catholics who met the Tractarians during this time; and one would expect Bloxam, as a keen student of liturgy and Church decoration, to have seen much of him. But in fact Pugin hardly appears in this closely documented book, whereas a large section of it is directly concerned with Pugin's friend Ambrose Phillipps, whom Bloxam met when he went to see the Trappist monastery which Phillipps had founded in Leicestershire.

The life of Phillipps contains some of the letters which are included here, and it describes the occasion when Phillipps tried to meet Newman in Oxford through Bloxam's intervention. Their meeting was deliberately postponed by Newman because of the storm over his Tract XC; and Phillipps could not meet him when he brought Father Gentili to Oxford and they were so deeply impressed by the progress of the Catholic Movement among the Anglican clergy. Wilfrid Ward has given a picture of Bloxam as being ridiculously timid in the subsequent correspondence, from which Phillipps was able to report a great deal to Wiseman concerning Newman's actual views and intentions. But the new letters included

in this book correct that impression. They throw much light on the extravagant hopes of Phillipps in regard to reunion, while they show that he did real service in keeping Wiseman informed. Wiseman ardently desired to encourage and assist the Tractarians, and it was not always easy to reconcile his conviction that individual conversions must be hastened, with the knowledge that Newman and his friends regarded each separate conversion as a further proof that he was frustrating their efforts to Catholicize the Church of England from within.

D. G.

*Poor Scholar.* By Benedict Kiely. (Sheed & Ward. 10s. 6d. net.)

WILLIAM CARLETON's novels of Irish life a century ago have been sadly neglected, and they deserve to be revived and widely read, because they were written by a man of genius who sprang from the people and who understood their life as few others have ever done. Mr Kiely has built up this attractive book by making Carleton's characters, and what they do and say, serve as a complete picture of the hungry and unhappy period during which Carleton lived. Through them also he indicates Carleton's own wayward life and wanderings. But the book is unconvincing; partly because Carleton painted in violent and melodramatic colours, and partly because Mr Kiely takes his descriptions as being typical at any given time. Every conceivable horror of the famine and the evictions, and of the general insecurity and misery of the poor, is thrown into the picture. The result is more suggestive of Hogarth's caricatures of London in the eighteenth century than of the real Ireland which emerged, through so much sorrow and tragedy but with so much real recovery, after the disruption of the penal laws.

D. G.

*The Canon Law of the Church of England.* The Report of the Archbishops' Commission on Canon Law. Pp. 244. (S.P.C.K. Paper covers. 2s. 6d.)

THE first edition of this book when it appeared last year was quickly exhausted, and it was difficult for many who wanted to read it to get a copy, even though willing to pay fifteen shillings. It is some compensation that, by being forced to wait, they may now get it in paper covers for much less. The report, moreover, is in the news again, since it was considered by the Convocation of York at the January Sessions of this year, a fact which may justify, perhaps, a belated review.

Most of the clergy, remembering their own studies, especially before the Code appeared, would probably not regard Canon Law as a subject which could stir the emotions very deeply, yet this has certainly happened with the appearance of the present book. Objections, which are sincerely felt, range from criticism of particular canons to a condemnation of the whole notion of having Canon Law in the Church of England. The National Union of Protestants adopts this position and suspects that it is an attempt to Romanize the Church of England by introducing Roman Canon Law.

The most interesting of the Canons, to which the Archbishop of York is himself very much opposed, is n. XXXVI, 2: "If in regard to a marriage which has been duly dissolved by secular law the Bishop of a diocese, sitting with his Chancellor, is satisfied that there were good grounds upon which such marriage could, instead of being dissolved, have been declared to be null and void, it shall be lawful for such Bishop in his discretion to allow either of the parties to such marriage, although the other of them is still living, to marry, or to be married to, another person, according to the rites and ceremonies of the Church of England, in like manner as if such first mentioned marriage had been declared to be null and void."

What these "good grounds" are is not disclosed, but inasmuch as the very competent compilers of the canons have drawn freely for their sources on the *Corpus Iuris*, we think the idea must be that the Bishop and his Chancellor will give a favourable verdict, if they find that the marriage could have been declared null and void on legal principles accepted throughout Latin Christendom before the Reformation, or even since.

On the whole we welcome this Canon. The marriages it contemplates are wrecked by the civil divorce decree, and construing it as a nullity decree will make no difference whatever to the status of the parties, for Catholics recognize neither the State's power to divorce a marriage nor that of the Bishop and Chancellor to declare it null and void. We welcome it because it will familiarize the masses of the people with the idea of an ecclesiastical court judging marriage causes, and they will then, perhaps, view with less bias a Catholic obtaining a decree in the Courts of the Church.

*Jus Constitutionale Missionum.* Auctore V. Bartocetti. Pp. 218. (Berutti, Torino.)

THE writer being a Roman professor of his subject and a consultor of Propaganda is specially qualified to explain the constitutional law of the Church in countries subject to that Congregation.

Missions, particularly in their first beginnings, must necessarily be excused from observing the common law, and it has always been the policy of the Holy See to make every possible concession, in order that the work may not be tied up with red tape. Law and order, however, there must be, no matter how elastic the legal provisions. Dr Bartocetti has not permitted his pen to wander over the whole subject, but has made a thorough study of one very difficult aspect of it, namely the constitutional position and rights of religious or quasi-religious Institutes or persons to whom a particular portion of the mission field has been committed, subject to a Vicar-Apostolic who may or may not be the religious superior as well. In all cases the Holy See is anxious for the formation of an indigenous clergy who, again, may or may not be subjects of the religious Institute, and who may eventually predominate in numbers. The position is delicate and bristling with difficulties, such as the relations between the clergy, whether religious or indigenous, and the various superiors; the ascription to a religious Institute of districts which they have founded by their labour and generosity; most of all, the rights of property as between the religious as such and the missions they have founded.

Dr Bartocetti has analysed the problem with great knowledge and skill, and we know of no other canonist who has done it so thoroughly. We like especially the argument from analogy which he draws with the situation in countries not subject to Propaganda, in many of which there are parishes not united *pleno iure* to a religious Institute but "committed" or "entrusted" to the same, a point admirably explained by Dom Justin McCann in this REVIEW, 1941, XXI, p. 82. The analogy is as perfect as anything of the kind can be, and the conclusions drawn therefrom seem to us to be correct.

*Lent and the Liturgy.* By the Right Reverend Edward Myers, Bishop of Lamus. Pp. 44. (Grail Publications, 58 Sloane Street, London, S.W.1.)

THOSE of us who have had the privilege of being closely associated with Bishop Myers will know that, in addition to his many activities both scholastic and pastoral, the Roman Stations have been for many years his particular interest. To say that this rather slight booklet is the result of his researches over many years would be patently incorrect, and it is a matter for regret that His Lordship's other and more necessary labours have impeded the publication of a standard work on the subject.

But what we now have in a convenient form is of the greatest

interest both to the faithful in general and to students of the liturgy. The faithful will learn how the Lenten Liturgy of the Stational Masses was, in effect, a kind of annual Lenten Mission for the Roman Church, bringing the people to a clearer understanding of their duty as Christians through the Scriptural instructions which still remain in the Missal. They will see also that the Lenten Fast, which we have come to regard as the essential, if not the sole, feature of Lent, is actually only one of the practices associated from the beginning with this period, which is meant to be a preparation for the Pasch, a word which in writers of the first centuries of the Christian era referred primarily to the commemoration of Our Lord's death. In days when the Fast is rightly dispensed it is important for all of us, notwithstanding, to keep the season of Lent with the Church.

Students of the Liturgy will probably wish that Bishop Myers had been able to give them a fuller fruit of his researches than these pages provide. The use of the work, however, studied side by side with the Roman Missal, will give enlightenment on a number of points which are very obscure, except to readers who have had access to continental periodical literature; for example, the meaning of the names given to the three Sundays preceding Ash Wednesday.

The work is appropriately illustrated with ancient drawings of some of the Roman Stational Churches, together with a useful map indicating their position in or just outside the city. A double-paged analysis indicates in parallel columns the church of the Station, that of the *Collecta*, the communion psalms, and other relevant details.

*Theologia Moralis*. Auctore Thoma A. Iorio, S.I. Vol. I, De Actibus Humanis . . . De Virtutibus. Pp. 245. Vol. II, De Præceptis . . . De Statibus Particularibus. Pp. 725. Vol. III, De Sacramentis . . . De Matrimonio. Pp. 768. Editio tertia. (M. D'Auria, Naples.)

THE early editions of the Moral Theology of St Alphonsus appeared as annotations on Busenbaum, until the Saint's own work so predominated that in the later editions there is no mention of Busenbaum. The previous editions of this manual similarly appeared as Iorio's emendations and additions to the work of Gury and Tummolo, but mention of these two predecessors is now omitted on the title page, as the author modestly explains, lest they should be credited with his own shortcomings, though he pays a graceful tribute to their part in his work.

Though it lacks, perhaps, a very extensive treatment of principles, we have always found in Fr Iorio's manual an attention to the details of cases which is often absent from other manuals of the same class, and the excellent indices make it an easy work to consult. The author has an eye for private decisions of the Holy See which throw light on the problems discussed, and the present edition includes nearly all recent legislation of importance which has appeared up to the time of going to press. An adequate account of the decree on the extraordinary minister of confirmation is given in Vol. III, including the opinion that, at the moment, it is not certain whether n. 3 of the decree, on the necessity of obtaining a bishop if possible, refers to the validity or merely to the lawfulness of its administration. The Instruction of the Holy Office, 16 May, 1943, on interrogating penitents is mentioned in its appropriate place, but we can find no reference to that of the Congregation of the Sacraments, 8 December, 1938, on Frequent Communion.

Like other writers, Fr Iorio finds it difficult, in these changing times, to record the civil law when necessary for the application of some moral principle. The attempt is made more successfully with Italian law than with that of Great Britain; it is no longer correct, for example, to say (since 1939) that in England any person may dispose of his property by will exactly as he chooses.

*The Celebration of Mass in "Extraordinary" Places.* By Joseph Clifford Buckley, J.C.D. Pp. 70. (Obtainable from the author, St Ambrose, Leigh Woods, Bristol.)

THE research required for presenting a doctorate thesis, as required by *Deus Scientiarum Dominus*, is itself a justification for the law, quite apart from the intrinsic value such a thesis may possess, which in this instance is exceptional. Omitting the historical matter, an important part of any such work, the author has published his findings on two important instances of Mass permitted outside churches and oratories public and semi-public. One of these is the power of the Ordinary in allowing Mass "per modum actus" in any suitable place. The other is the indult for a private oratory, a subject which is rarely explained satisfactorily in the manuals, which all give rather ancient examples of indults. Dr Buckley prints a modern one issuing from the Congregation of the Sacraments, explaining carefully its terms and the method by which it may be obtained, a most useful and practical piece of work which, owing to its specialized character, should prove of great interest and value to episcopal curiae as well as to all serious students of liturgical law.



## CORRESPONDENCE

## CONDITIONAL BAPTISM OF CONVERTS

(THE CLERGY REVIEW, 1948, XXIX, p. 52)

Fr Humphrey J. T. Johnson writes:

With reference to the question treated here I think that the date 1773 may possibly have been determined by the "Feather Tavern petition" presented to Parliament in the previous year. This petition, drawn up at an inn of that name, asked that subscription to the XXXIX Articles might be done away with at the universities and elsewhere. As well as doctors and lawyers, the petitioners included 200 rationalizing clergymen. Parliament rejected the petition, but it may have been taken as evidence for the supposition that the Anglican clergy could no longer be regarded as committed to Trinitarian orthodoxy. The petition is mentioned by Boswell, who records Dr Johnson's satisfaction at its rejection.

Dr Messenger writes:

I venture to express my perplexity at the answer by Canon Mahoney concerning the Conditional Baptism of Converts. He omits the final portion of the relevant Decree of the First Synod of Westminster, i.e. the words "*nisi ex indubiis probationibus certissime constet in ipsorum baptismo omnia rite fuisse peracta quoad materiae et formae applicationem*", thus giving the impression, doubtless unwittingly, that the Synod of Westminster ordered the conditional baptism of *all* converts.

The Westminster Decree mentions the causes which led the Vicars Apostolic to pass their decree about the year 1803, and adds that these causes "*magis invaluerint*". Now, the first reason mentioned by the Vicars Apostolic is that "*jam plures A catholici, et in libris scriptis et in concionibus . . . baptismi necessitatem negarunt*". This *might* suggest that the Vicars Apostolic decreed the conditional baptism of converts partly because of the Protestant denial of the necessity of baptism. But, in view of the clear distinction which we make between error in the intellect, and intention in the will—for one can still have the necessary intention in the will in spite of error in the intellect—I think it more likely that the Vicars Apostolic were arguing that the Protestant denial of baptism made it impossible for one to take it for granted that baptism had in fact been administered at all.



As to error and intention, is it not a fact that the Holy See declared in 1877 that Methodist baptism, administered by a minister who expressly declared that baptism has no effect upon the soul, is not to be regarded as a doubtful baptism, "quia non obstante errore quoad effectus baptismi, non excluditur intentio faciendi quod facit Ecclesia"?

And lastly, did not the Sacred Congregation of Rites insist in 1868 that in O'Kane's *Notes on the Roman Rubrics*, "corrigatur locus in quo asseritur modo ubique et etiam Romae praevalere usum iterum baptizandi sub conditione qui ex Protestantismo ad unitatem Catholicam redeunt. Siquidem Romae, juxta Decretum Sacrae Universalis Inquisitionis, in singulis casibus examinari debet an iterum sit conferendus Baptismus"?

So far as my knowledge goes, it seems to be our universal custom here to rebaptize conditionally all converts from Protestantism, and this is usually justified by an appeal to the Decrees quoted by Canon Mahoney. But is it not difficult to harmonize these English decrees with the answers given and regulations laid down by Rome? At any rate, it seems to me that we should be more ready to admit that error concerning the sacrament or its effects does not prevent the baptism from being valid, provided the proper matter and form have been properly applied. O'Kane himself quotes Archbishop Kenrick as saying that "no doubt ought to be entertained about the validity of the sacrament as conferred by the Baptists". But O'Kane also, while admitting that the Anglican rite "prescribes all that is essential to the sacrament", pleads that many Anglicans "simply ridicule the supposition that the salvation of a child depends on whether or not it has been washed with water", and adds that "it cannot be surprising that a doubt should be entertained whether it may not have been invalidly performed by men who confessedly think it of little importance". But is not this simply one more instance of the confusion between error in the intellect and intention in the will? As to "ridicule" concerning the effect of baptism, it is significant that St Alphonsus says expressly that "haereticus valide baptizat et contrahit matrimonium, etsi non credat hoc esse sacramentum, rideat et contemnat".

If, then, we are bound to make an enquiry into each case, as Rome seems to declare, and if we can be sure that the matter and form used was adequate, and that the rite was seriously performed, and not in joke, can we not be sufficiently certain that the baptism was in fact valid? And in that case ought one to rebaptize conditionally?

If, as we unhesitatingly teach, a pagan or a Jew can baptize

validly, although he disbelieves altogether in Christianity, why may not a Protestant have the necessary intention, in spite of his subjective error as to the nature, effect, or necessity of baptism?

## CHURCH FINANCE

(THE CLERGY REVIEW, 1948, XXIX, pp. 1-11)

Fr Fincham writes:

In view of Dr McReavy's interesting article on Church finance, it might be of interest to the clergy to discuss the legality and desirability of what, I believe, is the practice in some dioceses in U.S.A.: a Diocesan tax on parish income instead of Bishops' collections. I have spoken to several priests about it and they agree with me that such a tax would be preferable to the numerous diocesan collections. A tax of ten per cent on ordinary Sunday collections would, I think, be less trouble to the clergy and people and more profitable to the Bishop than the half dozen collections we now have each year. Possibly the P.P. could be allowed to take one special collection a year to reimburse the parish if he thought it necessary and, doubtless, the Bishop would not press hardly on really poor parishes.

Dr L. L. McReavy replies:

I am not competent to pronounce on the administrative convenience of the method suggested by Fr Fincham, and must therefore limit myself to the question of its legality.

The Code draws a clear distinction between collections for pious causes and taxes imposed on ecclesiastical institutions. Since, by canon 1503, the local Ordinary can authorize others to collect money for pious causes, he can himself take up such collections, ordering his clergy to commend the object to the faithful and transmit to him whatever their generosity may lead them to contribute. There is therefore no question of his right to order such collections as those annually made for Peter's Pence, the Ecclesiastical Education fund, etc.

Taxes, i.e. exactions deducted from revenue already acquired and appropriated by the parish, benefice, etc., are on a different footing, for the Code determines precisely what exactions of this kind the Ordinary can impose. In addition to the *Cathedraticum* (can. 1504), the Seminary Tax (cans. 1355-1356), and the bene-

ficial pension (can. 1429), we are told that, to meet a special diocesan need, he can impose on beneficiaries an extraordinary and moderate exaction (can. 1505); but that he can impose no other tax on churches, benefices or ecclesiastical institutions, except in the act of foundation or consecration (can. 1506).

The suggested annual tax of ten per cent on acquired parochial revenue falls outside these limits. It could not be called an *extraordinary* exaction for a special need. It could therefore only be imposed by leave of the Holy See. The American diocesan tax, referred to by our correspondent, is an uncanonical form of *Cathedraticum*, the legality of which was originally based on the approval given by Rome to Statute No. 100 of the Second Council of Baltimore, and which persists by custom.

#### DISPOSAL OF UNCONSUMED HOST

(THE CLERGY REVIEW, 1947, XXVIII, pp. 191, 359, 432; 1948, XXIX, p. 144)

Canon Mahoney, summarizing the correspondence on this subject, writes:

The rubric, *De Defectibus*, X, 14, directs that the unconsumed host should be kept safely until corrupted, and then consigned to the sacrarium. Since experience shows that corruption does not take place, even after some years, the following suggestions have been made with a view to expediting corruption: (a) the use of chemicals; (b) the addition of a little water in the containing vessel; (c) the addition of a little wine (in either case the vessel being exposed to the air); (d) separation of the host into small portions, with the aid of cotton wool moistened, so that the particles become indiscernible.

I can find no authorization for the use of chemicals, and there would seem to be no difference between this method and burning, which is not permitted if the host is discernible. A disinfectant may, however, be added, when its immediate object is not the unconsumed host but the sputum of a tubercular patient. The addition of wine is said to reduce the host to a greenish slime, provided only a small quantity is used and it is left exposed to the air; this is permissible.

Having placed one unconsecrated host in a small vessel of water, and another in a small vessel of wine, I found at the end of

two months that the one placed in wine had become brown but remained firm and incorrupt. The one placed in water, on the other hand, was so soft at the end of a month that with a little disturbance it became completely dissolved in the water, which had the appearance of a thin milky fluid.

I regret not having arrived at a completely satisfactory conclusion, but it seems to me that, of the various methods suggested, dissolving in water is the most expeditious as well as being in accordance with the teaching of many of the authors. The disturbance necessary to make it dissolve is equivalent to (*d*).

### PARISHIONERS' CHANGE OF ADDRESS

"Juvenis" writes:

The complete falling away of families from the practice of the faith would be made, humanly speaking, much more unlikely if there were more parochial co-operation in the exchange of addresses. It seems to be a rare thing for a priest to write saying that a family has moved from his parish and forwarding their new address.

Slack families are the last to report their presence, and may live unknown in a new district for years.

---

### PERMISSU SUPERIORUM

READY SHORTLY

## **Young Mr. Newman**

By Maisie Ward

It was Maisie Ward's father who wrote the standard biography of Newman, but it is almost entirely about Newman's life as a Catholic; of the first forty-five years, he gave only a rapid sketch. Maisie Ward now supplies the missing half. It may not be an exaggeration to say that a new Newman emerges, and in the emergence we get a clue to much in the later life that is baffling.

21/- net

## **The Un-Marxian Socialist**

*A Study of Proudhon*

By Henri de Lubac, S.J. Translated by R. E. Scantlebury

Proudhon is known to most people for two phrases: "Property is theft"; "God is evil".

Clearly the first remark shows Proudhon a revolutionary, and the second an atheist. But do not be deceived by the slogan sound of them. Cheap epigrams may be the product of intellectual cheapness; but they may be the product of impatient violence. Proudhon was very violent indeed; but there was nothing cheap about him. He was very much in earnest, and his mind was very complex.

16/- net

## **The Priest in a Changing World**

By Robert Kothen

Translated by Frank Maher

The present Pope and his predecessor have called upon the Clergy to find new methods of apostolate, new ways of approach to a world more and more divorced from God. In this small book the Abbe Kothen describes some of the new methods with which priests on the Continent have endeavoured to answer the papal call.

1/6 wrapper

## **The Dark Knowledge of God**

By Charles Journet

How are we to know God? There is the way of the unaided human reason and the higher way of faith. Both enrich the mind with concepts, and the author shows us their richness. But in the same act he shows us their inadequacy, and so comes to the second part of his study. As, in the first part, he showed what reason and faith can do, so now he shows what mysticism can do.

8/6 net

PLEASE ORDER FROM YOUR BOOKSELLER

**SHEED & WARD, LTD.**  
**110-111 FLEET STREET, E.C.4**

## Recent Publications

### THE BOOK OF PSALMS in LATIN and ENGLISH

This new presentation of the Psalms brings together both the revised Latin text of the Vulgate, prepared by the Pontifical Biblical Institute, and authorized for use in public worship or private devotion by H.H. Pope Pius XII, and a new translation in English and explanatory notes by MGR. R. A. KNOX.

Printed in black and red. **Pluvis 12s. 6d. Leather 21s. Morocco 30s.**

### BY JACOB'S WELL

**By the Most Reverend James Leen, C.S.Sp., D.Ph., D.D.,**  
Archbishop-Bishop of Port Louis, Mauritius.

A planned retreat, designed to cover a period of ten days, in which the Christian philosophy and way of life are re-examined by a mind deeply experienced in spiritual matters.

Demy 8vo.

**12s. 6d.**

### SALT OF THE EARTH

**By Reverend S. M. Shaw**

Author of "The Inner Temple" and "Our Living Faith". A spiritual book for young priests faced with the difficulties of parish life.

"There are of course the classic books for priests. . . . Fr. Shaw's deserves a place alongside those of Canon Keating and Bishop Ward."  
—*The Month*.

Crown 8vo.

**8s. 6d.**

### ANOTHER TWO HUNDRED SERMON NOTES

**By Reverend F. H. Drinkwater**

A companion to *Two Hundred Evening Sermon Notes*. It contains sermons for Sundays (on Epistle or Gospel) and the principal Feasts, courses for Lent and May, readings for Holy Hour, Rosary, Stations of the Cross and for many other occasions.

Demy 8vo.

**15s.**

### PRACTICAL MEDITATIONS FOR EVERY DAY OF THE YEAR

**By a Father of the Society of Jesus**

An old but popular book of meditations, chiefly for the use of religious, in which the spirit but not the form of St Ignatius' Exercises is closely followed. Two volumes in one. Over 800 pages.

Demy 8vo.

**18s.**

## BURNS OATES

Supplement to *THE CLERGY REVIEW*



Agents for Sussex and Surrey:—  
MESSRS. W. J. CRABB & SON  
24 NEW ROAD, BRIGHTON



*Supplement to THE CLERGY REVIEW*

## **Finest RUBBER FLOORING Quality**

also Stair Nosings and Treads IN ALL COLOURS

**TILES**  $\frac{1}{8}$ ", 12"  $\times$  12", 18"  $\times$  18", 24"  $\times$  24" **32/6** per yard Super  
 $\frac{3}{16}$ " &  $\frac{1}{4}$ " also available Incl. Purchase Tax

**STRIP**  $\frac{1}{8}$ ", 4' 6"  $\times$  12 yards long **35/6** per yard Super  
Price for laying on application Incl. Purchase Tax

---

**NO PERMITS REQUIRED • IMMEDIATE DELIVERY**

---

Send for Samples:—

**THE  
BRITISH**



**CO. (1938)  
LTD.**

FLOOR SPECIALISTS

147 VICTORIA STREET LONDON  
VIC 2677 and 2734

S.W.1

## **THE SOCIETY OF ST. GREGORY**

HAS JUST PUBLISHED THE FOLLOWING  
IMPORTANT PAMPHLET

### **The Choral Chants of the Mass**

by

DOM GREGORY MURRAY, O.S.B.

Single Copies 10d. post free; 12 for 8s. 6d.

Special prices for quantities.

Obtainable from

**SECRETARY, S.S.G. PUBLICATIONS**  
8 Burkes Court, Burkes Road, Beaconsfield, Bucks.

Telephone :  
WELbeck 5431 (2 lines)

Telegrams :  
"REGAUGE, WESDO, LONDON"

# "CREDO"

## Lisbon Altar Wines

*Shipped from Lisbon in various styles.*

THE SIGNIFICANCE OF THIS TITLE SHOULD REQUIRE NO EMPHASIS AND THE IMPLICATION OF ITS ADOPTION AND OBLIGATIONS WILL BE READILY APPARENT.



*Reproduction of original Ivory Plaque representing "The Descent of the Holy Ghost on the Apostles" is in the possession of the owner of this trade mark.*

DELIVERY, carriage paid in free non-returnable "pilfer-proof" cartons, also in casks of various sizes.

\* \* \*

EMERGENCY QUANTITIES of one, two or three bottles despatched per Registered Parcel Post, guarantees delivery within twenty-four hours.

\* \* \*

Please write for SAMPLES with QUOTATIONS based on latest shipping prices.

\* \* \*

ALTAR "CREDO" WINES  
**ALBERT H. WETZ**  
19 MANCHESTER SQUARE, LONDON, W.1

# *Forthcoming Books*

## **OUR LADY OF SORROWS**

**By Rev. Hilary Morris, O.S.M.**

For over 700 years the Seven Holy Founders of the Servite Order have had the mission of meditating on the Sorrows of Our Lady, and of teaching others to do the same. True to his vocation as a Servite, Father Morris in this book shares with others the results of his own meditations, suggesting rather than dictating lines of fruitful reflection, and leaving ample scope for those who make use of his manual to develop their prayer along personal lines.

*Cap 8vo.* *6s.*

## **TALKS FOR THE MONTH OF MAY**

**By Rev. J. A. F. Nutt**

This book contains thirty-two five-minute talks on Our Lady, giving in orderly fashion the great events of her life as told in the Gospels, and designed to augment an intelligent devotion to the Mother of God. They will be welcomed not only by priests, as an aid to preparing talks for the daily Rosary and Benediction of Our Lady's month, but also by religious superiors who seek suitable May readings for their communities.

*Cap 8vo.*

*Paper covers. 2s. 6d.*

## **WAYS OF CONFUCIUS AND OF CHRIST**

**By Dom Pierre-Gélestin Lou Tseng-Tsiang, O.S.B.**

Dom Lou had a distinguished career as a diplomat and Foreign Minister in his native China. Shortly after his conversion he entered the Benedictine Order at Saint-André near Bruges, and was recently appointed titular Abbot of Ghent. He sets out here to show how his life presents an ordered spiritual progression: for the ways of Confucius, in which he was educated, lead up to and find their complete fulfilment only in the principles of Christianity, as expressed in the discipline of monastic life.

*Demy 8vo.*

*10s. 6d.*

## **BURNS OATES**

## **ST. ANN'S HOME**

*Under the care of the*

### **DOMINICAN SISTERS**

**317a Portobello Road  
London - - W.10**

For Girls requiring supervision and domestic training. Age 15 to 30. Admission free. Stay 6 months to 3 years. Maternity Cases not received. L.C.C. classes three times a week. Seaside Holiday House.

*Apply:*

**Reverend Mother Prioress**

---

---

## **CARVED WOOD STATUES**

Special models designed and carved in our own STUDIOS.

We invite enquiries for special orders, and give our clients all the help we can in the way of suggestions and illustrations.

## **BURNS OATES**

*(Church Contracts Department)*

**28 ASHLEY PLACE, S.W.1**

---

---

## **Altar Wines**

**FULLY CERTIFIED  
AND GUARANTEED**

### **AFONA**

Shipped from South Africa  
LIGHT TAWNY WINE

### **VELALTAR**

Shipped from Portugal  
WHITE SWEET WINE

### **VELALTAR**

Shipped from Portugal  
MEDIUM DRY WINE

**All at 139/- a dozen**

---

---

**We supply in  
DOZENS, OR PART  
DOZENS, OR IN BULK**

---

---

*Ask for samples from:*

**S. Powell & Son (London) Ltd**

**108 The Broadway, Wimbledon, S.W.19**

**TELEPHONE: LIBERTY 4288/4289**

## PURE ALTAR WINES "Vinum Missale"

CAREFULLY SELECTED  
FULLY CERTIFIED REGULARLY ANALYSED  
GUARANTEED RELIABLE  
UNEQUALLED IN VALUE

The Sale of "VINUM MISSALE" was authorised by the late  
Cardinal Archbishop of Westminster and by many other  
Archbishops and Bishops

**E. STAFFORD & CO.**  
**QUEEN ST. CHAMBERS, EXETER**



*By Appointment  
Organ Builders*



## WALKER ORGANS

Walker "Model Organs" specially designed to meet the requirements of Churches and Chapels where space and expenditure are limited. A new standard in value and design of small pipe instruments—built on substantial lines at economical cost with the same high standard of construction and craftsmanship associated with Walker Organs of larger size. Descriptive leaflets may be had on request.

**J. W. Walker & Sons, Ltd.**

Braintree Road - Ruislip - Middlesex

*Supplement to THE CLERGY REVIEW*

## THE CLERGY REVIEW

*Chairman of the Editorial Board:*

THE MOST REV. RICHARD DOWNEY, D.D., PH.D., LL.D.  
ARCHBISHOP OF LIVERPOOL

*Editor:*

THE VERY REV. CANON G. D. SMITH, D.D., PH.D.

The Editor is always ready to consider articles which may be of interest to the Clergy, but these should be typewritten, with double spacing. We also invite our readers to propose for solution cases in Moral Theology, Canon Law, Liturgy, or other departments of sacred science, and we hope that they will not hesitate to contribute to our Correspondence pages their views on the solution of such cases or on any other matter which falls within the scope of THE CLERGY REVIEW.

Matter offered for publication may be sent direct, to save time, to the Editor at St. Edmund's College, Old Hall, Ware, Herts.

Other correspondence should be sent to the Manager,

THE CLERGY REVIEW  
BURNS OATES & WASHBOURNE LTD.  
28 ASHLEY PLACE, LONDON, S.W.1

**FARRIS' ALTAR  
CANDLES**

**VOTIVE CANDLES**  
"ALTO VINO" ALTAR WINES  
"OLIVINE" SANCTUARY OIL  
INCENSE, CHARCOAL  
CHURCH FURNITURE ETC.

**Charles Farris Ltd.**  
HEAD OFFICE & WORKS • BISHOPSGATE WORKS, HOUNSLOW, MIDDLESEX  
LONDON SHOWROOMS • WORMWOOD ST., BISHOPSGATE, E.C.2.

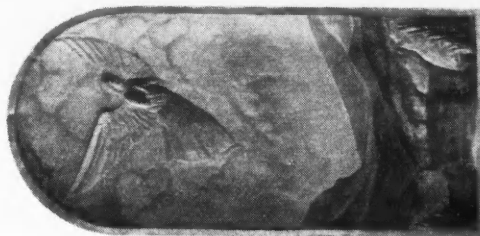
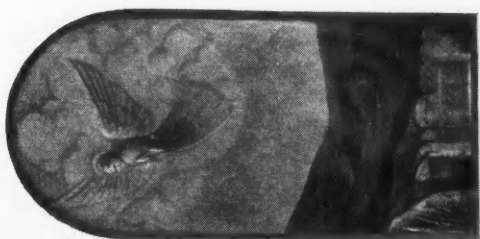


This attractive semi-gothic Low Mass Set is made from Gold Metallic Brocade, trimmed with red velvet orphreys, gold braid, and hand embroidered. This and many other less expensive vestments can be made to your order by

**Francis Tucker & Co. Ltd.**

The Manufactory, Cricklewood Lane, London, N.W.2  
Telephone: SPeedwell 9717/9.    Telegrams: "Enlighten Crickle London"





Mural in Baptistry : Church of the English Martyrs, Liverpool

*Modelled and Carved by*

**FENNING & CO. LTD.**

Rainville Road - London, W.6

## CRUCIFIXES

### *To Hang*

Polished black cross or  
polished oak cross with  
cream plastique figure.

Size: 9 $\frac{1}{2}$ "	. 4/10 $\frac{1}{2}$
11 $\frac{1}{2}$ "	. 5/9
13 $\frac{3}{4}$ "	. 6/9
16"	. 8/6
18 $\frac{1}{2}$ "	. 10/-

### *To Stand*

Polished black cross or  
polished oak cross with  
cream plastique figure.

Size: 9"	. 6/6
10 $\frac{3}{4}$ "	. 7/6
13 $\frac{1}{2}$ "	. 9/-
15"	. 11/-
17 $\frac{1}{2}$ "	. 13/6



## CRUCIFIX & CANDLESTICK SETS

Crucifix, size 7", fitted with glass stoup; Candlesticks, size 3",  
in brass, polished and lacquered. Finest quality and finish.

Price 42/- set.



## CRUCIFIXES FOR WEARING

Tombac, Oxidised metal, Metal inlaid, Silver, Oxidised silver  
and gct. gold.



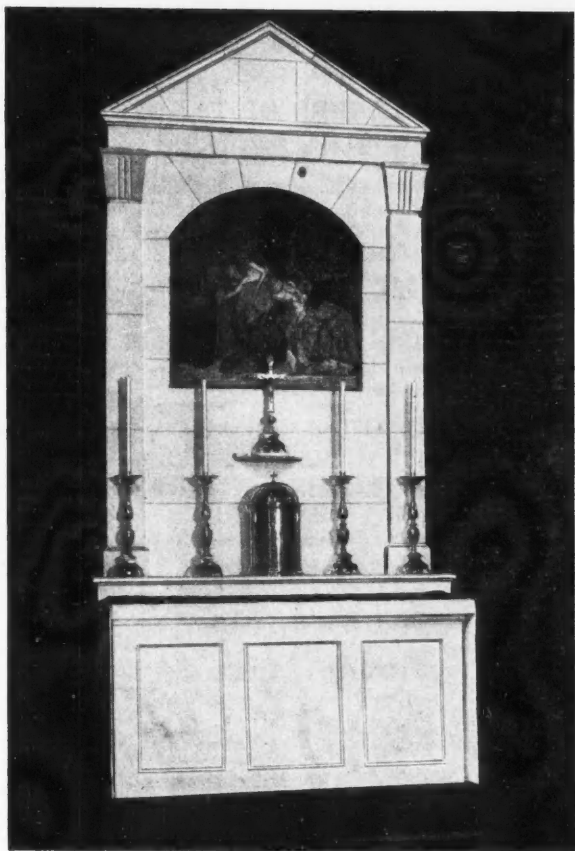
## DEVOTIONAL ARTICLES

Brooches	Holy Water Stoups	Rosaries	Triptyches
Chains	Medals	Rosary Rings	Wristlets
	Pictures	Statues	

## BURNS OATES

28 ASHLEY PLACE, LONDON, S.W.1

*Supplement to THE CLERGY REVIEW*



Church of SS. Peter and Paul, Northfields

METALWORK BY

**BLUNT & WRAY, LTD.**

70 Salusbury Road, London, N.W.6

*Suppliers to the Trade only*

Phone:  
Maids Vale 8151-3

Telegrams:  
Bluntray, Kilb, London

## THE PIONEERS OF ELECTRICAL TIMEKEEPING

The Synchronome Electrical Impulse Clock was first produced in 1895. Since then hundreds of Churches and Educational Establishments have been fitted with the Synchronome System of timekeeping.

It is independent of the main supply and one Master Clock will control any number of subsidiary dials and also a Turret Clock if required.

The following is a short list of Catholic Establishments that have been fitted with the Synchronome System of electrical timekeeping :

DOWNSIDE SCHOOL, Chilcompton.

ST. ANGELA'S HIGH SCHOOL,  
Forest Gate.

STONYHURST COLLEGE AND  
OBSERVATORY, Blackburn.

HEYTHROP COLLEGE,  
Chipping Norton.

MOUNT ST. MARY'S COLLEGE,  
Chesterfield.

BEAUMONT COLLEGE,  
Old Windsor.

CONVENT OF OUR LADY OF ZION,  
Bayswater.

ST. KATHERINES COLLEGE,  
Tottenham.

BUCKFAST ABBEY - - Devon.

*Write for further information and Technical details and  
particulars of rental scheme.*

*The* **SYNCHRONOME CO LTD**

ABBEY ELECTRIC CLOCK WORKS - MOUNT PLEASANT - ALPERTON

TELEPHONE: WEMBLEY 3643

# THE CHURCH BEAUTIFUL

*SPECIALISTS in Ecclesiastical leaded-light windows and Glazing of all descriptions.*

*WE have recently restored leaded-light windows to the Royal Courts of Justice, London; the Royal Hospital, Chelsea; Church of St. James, Merton; and the Rivercourt Church, Hammersmith.*

**RAYNER, DAVIES & CO. LTD.**

89-91 KINGSTON ROAD, LONDON, S.W.19

LIBERTY 7272-7273

## CHALICES FOR PRESENTATIONS

*Special designs made for presentation in  
Renaissance or Gothic Style*



*Designs and prices submitted for the  
setting of new jewels into new or existing  
Chalices*

**BURNS OATES, 28 ASHLEY PLACE, S.W.1**

Supplement to *THE CLERGY REVIEW*



LONDON GLASGOW MANCHESTER  
14 BEDFORD ST. W.C.2 42 HOWARD ST. 19 BLACKFRIARS ST.

**CHURCH CANDLES  
SANCTUARY OIL  
CHURCH PLATE  
FURNITURE**

## ALTAR WINES

*Ecclesiastically approved by the Hierarchy*

SANCTIFEX No. 2	Med. Rich	-	-	per bottle 10/6
ANGELUS No. 2	Rich	-	-	12/6

These Wines can only be supplied to the Clergy, Convents,  
and Religious Institutions

Supplied in Cases containing six or twelve bottles. Cases charged 5/-  
and 10/- respectively and full credit allowed on return. All goods sent  
carriage paid home.

### J. CHANDLER & CO., LTD.

THE CATHOLIC ALTAR WINE SHIPPERS and MERCHANTS

Abbey House, Peterborough Rd., London, S.W.6

Phone RENOWN 2185/6

